WORLD VISION

MAGAZINE/APRIL 1969



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(For answer see page 31)

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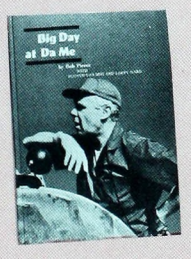
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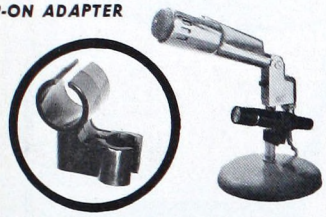


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MAGAZINE/APR. 1969

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VOLUME 13 **NUMBER 4**

readers' right

The letters we love to get

Sir: The superlative job your editorial and art staff did for "Hens Help A Hungry World" in the January issue of World Vision Magazine was a blessing.

Chatting with Dr. Olford the other day, he confirmed to me a statement I have heard him make once or twice before, to the effect that, in his opinion, World Vision is "the finest magazine for missionary theology and strategy being published today." I couldn't agree more.

My wife (who is a commercial artist) and I have long admired the clean-cut, modern design, layout and typography of your magazine, never dreaming we would one day be the beneficiaries of your literary and aesthetic excellence.

Frankly, the most difficult thing about the Christian life . . . in view of the great gifts God graciously showers on us . . . is knowing where to start praising the Lord!

William R. de Plata
Calvary Baptist Church
New York, New York

Sir: As an evangelical Christian who has been deeply concerned with the horizontal bar of the Cross I have long been convinced that racism will never cease to haunt our Church until evangelicalism accepts its full responsibility of Christian witness. Our treatment of blacks in the United States and around the world makes abominable hypocrites of us all.

Congratulations on your courageous editorial of February 1969. It is in the raising of voices such as yours that I see the greatest hope for the continuing relevance of the Gospel to the world in which we reside. Christ lives, and you are helping a darkened mankind see His face!

Lon F. Backman,
director of public relations
Whitworth College
Spokane, Washington

Curiosity on the beat

Sir: In your January issue of World Vision Magazine there was an article concerning "Beat Groups Belt Out the Gospel." The majority of this is taking place in England as I understand it. I should like to know how to get in contact with mentioned groups and associations in England and also here in the States — if there are any. I am a Christian young man and desire very much to find out more concerning these groups.

E. J. Trautman
Beaumont, Texas

More than one way to look at it

Sir: May I express appreciation for the fine quality of World Vision magazine. Twenty or 30 publications are a part of my monthly reading diet, but World

Continued on page 5

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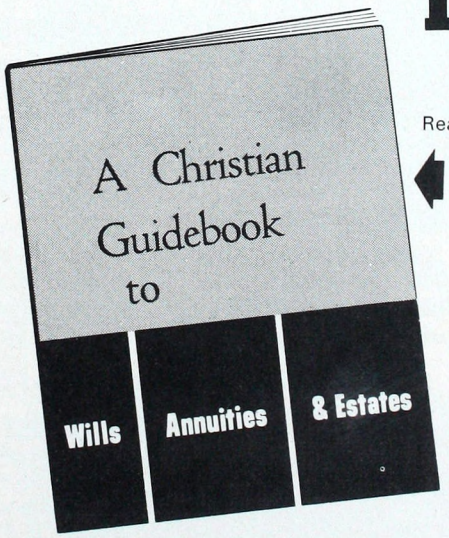


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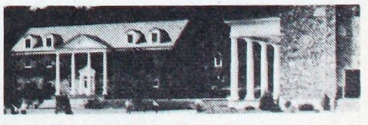


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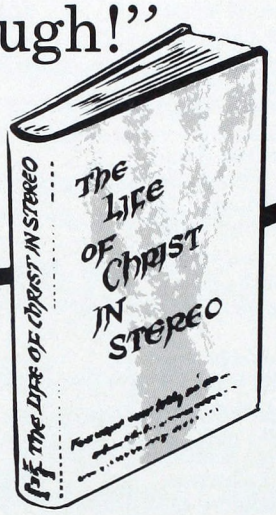


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W49

readers' right CONTINUED

Vision is the only one that I try to read immediately in one sitting.

I have often been a bit disturbed over the gap between what your various articles as a whole communicate — a progressive, up-to-date image of missions — and what the section "Overseas Opportunities" seems to communicate — rather enlightened but still very traditional image. One turns me on — the other turns me off.

Take the January issue, for example. The forward look was clear. Miniskirts and turtlenecks, racism hindering black missionary involvement, responsibilities to hungry people and communication of the Gospel through new forms and media. How different the emphasis of "Overseas Opportunities" — the "ideal missionary" image! This section, apart from some refinements, might have been written 50 years ago.

Particularly is this true on the personal and spiritual qualifications. Like the "law and order" cliches of the recent election, the paramessage on these statements can be disturbing and misleading. The loud signal that comes through to many of our youth is a pietistic and puritanical viewpoint which is a part of the very image of missions they do not buy. I believe strongly in a virile spiritual life. But this does not necessarily mean it must assume the individualistic and mystical mode of much of American evangelicalism. This has done untold damage on the mission field. With this type of thinking no amount of education and of cultural exposure is liable to do us much good. We read the required books, pass the recommended courses, go through the traditional experiences — and remain exactly as we were.

Is it not time, too, that we become more specific on how to attain the desired education with its cultural and social attitudes? Do we really believe that three years in a Bible Institute or four years in a terminal Bible College program are sufficient? Will the basic integrated perspective desired come without an in-depth, prolonged interaction with the Bible, theology and the principles of sociology and culture? And yet it is just this perspective which underlies the articles in the rest of the magazine.

How will this perspective come when teens dedicated to missionary service (also

Continued on page 6



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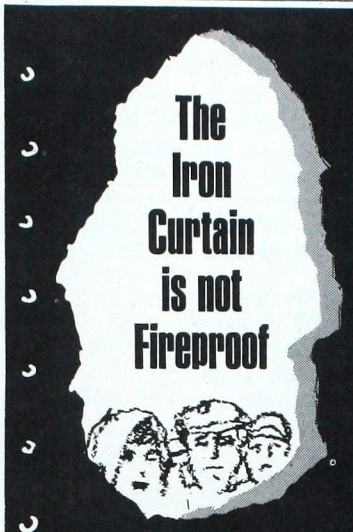
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MO4

readers' right CONTINUED

in the January issue) get so little enlightened guidance from pastors, mission boards and even schools on the rigorous demands of the missionary vocation today? Pastors seem loath to imply that overseas service requires more education than they have; mission boards confuse youth with distinctions between desired and minimum qualifications; schools are anxious to enhance their image as missionary centers with overdrawn statements on the completeness of their programs.

Let's deal forthrightly with the "tokenism" so characteristic of our education for missionary service.

R. R. Covell
associate professor of missions
Conservative Baptist Theological Seminary
Denver, Colorado

Mutual aid program

When we came home on furlough in 1966 I had the opportunity to become acquainted with Ken Anderson. He asked me, "How are you going to put your kids through school? You're a missionary. I put mine through with money I got for free-lance writing. You can do the same." He inspired me to do a book; he pointed me to the magazine article market. I suppose the past year has brought in about 50 checks. Every one of them inspires a little prayer of gratitude to God that I'm able to put my kids through school in this way.

Levi O. Keidel, Jr.,
who has written for World Vision and whose article "Born Trapped" appears on page 18 of this issue

Negroes part of their program

Sir: I have read with some interest your article by Dick Hillis concerning "The Missing Black Missionary." I do appreciate the attention given to this vital segment of our population and am happy to inform you that I know of one missionary society that is using Negro talent and that to a great advantage indeed.

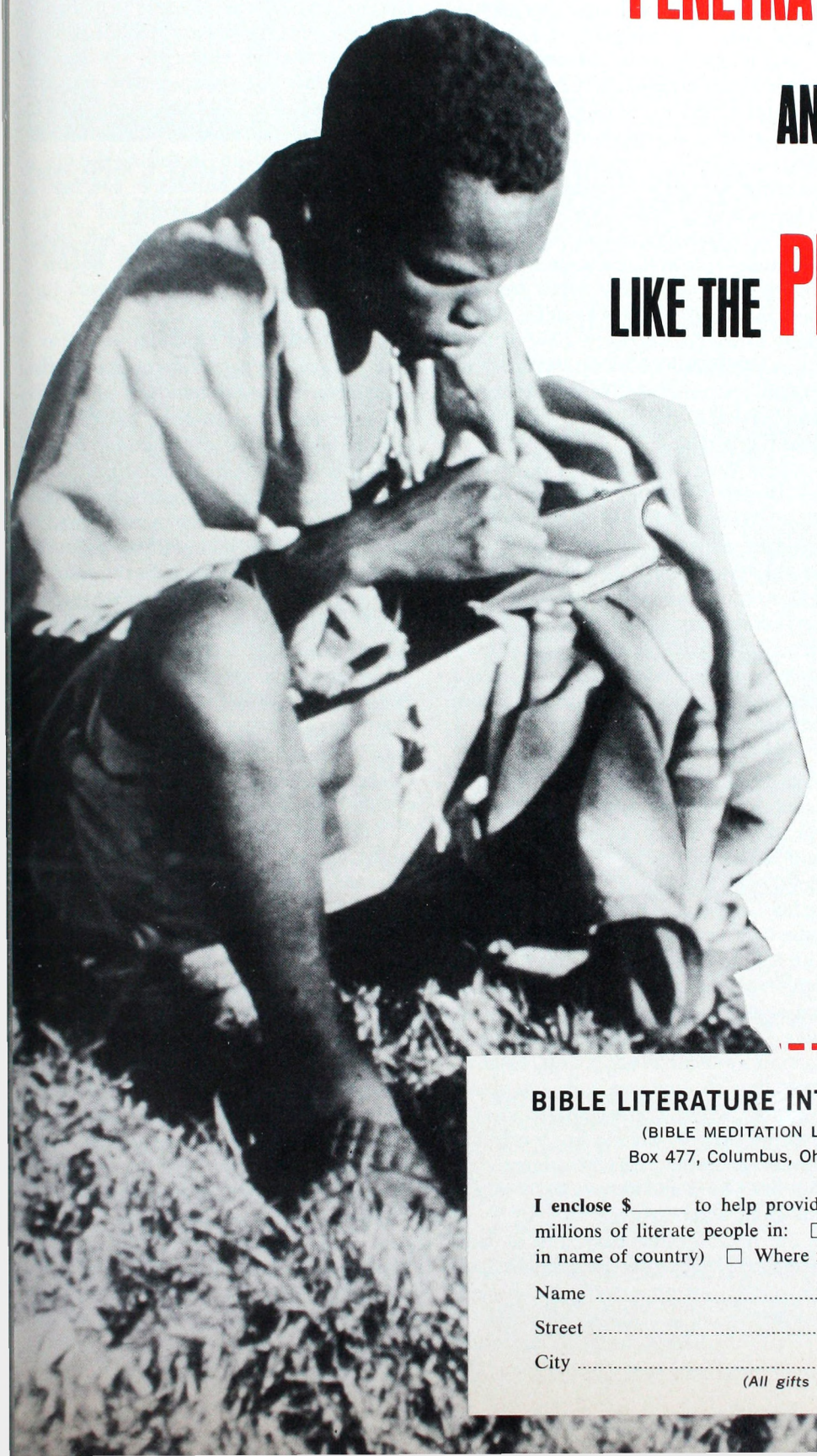
Presently our work in Ghana is being supervised by a Negro who was sent to the field to work under the aegis of the Church of God World Missions Department. This man has done a noteworthy job both as an administrator and evangelist. We have quite recently sent to him another Negro man to help him with the work.

Our board has discussed this matter at length and feel that our black brethren can and should make a contribution to the all-out mission effort in these last days. Our action in Ghana is the result of this feeling and philosophy.

Since the endeavor in Ghana has met with such success, we are seeking to send other Negroes to the field when funds are available.

James L. Slay
executive missions secretary
Church of God World Missions

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Our contributor this month is Albert C. Montgomery, assistant to the president of David C. Cook Publishing Company, Elgin, Illinois.

OUT WITH THE OUTMODED

The missionary blazes Christianity's trail across foreign lands where he encounters wild animals, dreadful diseases and poor communications. The only "real" missionary goes out with Bible in hand to reach the heathen in the villages, to rescue them from false superstitions and to bring a Christian way of life.

Such is the outmoded concept of missions still held today by many North American Christians. And the fault lies primarily with Christian publications and promotional media — though mission educators, executives, the home church and missionaries themselves have played unwitting roles in perpetuating such outdated views.

Culturally and geographically out-of-touch Christians often say Joe Goforth is a missionary to Africa without knowing in which of nearly 50 vastly differing countries he is serving. Publishers and promoters have been careless about accurately portraying and illustrating the distinctive characteristics of nations and of nationals.

Another outdated concept is that missionaries go from *our* country to *their* country — white westerners to dark-skinned people in other places.

Overemphasis on primitive areas, overeulogized stories of yesterday's missionary heroes, Protestant hymnody about missionary service in faraway places all combine to perpetuate an outdated view of missions.

Subtle and gradual changes in the atmosphere surrounding the missionary enterprise force all of us to take a hard look at our own efforts if we are seriously interested in supporting and expanding the present missionary task force — and perhaps in the very survival of missions themselves.

These outdated concepts can be changed only by a deliberate program of educating North American Christians to a contemporary view of missions. Mission educators, promoters, executives, missionaries themselves — and most of all, publishers — can bring about this change.

Some Western Christians think that an Asian in becoming a Christian should automatically embrace Western thought patterns, social customs and mores, and even a Western political philosophy. They fail to recognize that an Indian remains an Indian; his home, dress, vote or even his views on marriage arrangements for his children need not change to enter the Kingdom of God.

Christian education planners must expand their mission curriculum beyond the primiginous image of the missionary in a foreign country. Primitive conditions still exist in many underdeveloped areas, but many countries today have better mail service, less illness and less crime and violence than the U.S.A. Their citizens speak several languages fluently and often have ethical values that surprise the naive traveler. Today's missionary may be a laboratory technician, doctor, teacher, agriculturist, engineer, educator, businessman, writer, literacy programmer— and the list goes on. He frequently has executive status, lives in a large city, drives to work and keeps a daily schedule from eight to five.

But he *is* a missionary, and as dedicated, with equally as many challenges, heartaches and opportunities as his colleagues in the developing countries.

Part of today's mission education must help the home church erase the mythical line that seems to exist between the church at home and the church overseas. To be effective today, missions must have an *international* solidarity.

Publishers must no longer portray the missionary as a superman. He may be the hero, or the good guy, if this is really how it happened. Stories will not dwell on the deprived, depraved and degenerate who found Christ through the missionary even though this makes good copy for missionary publications. Stories about the educated, the businessman and the scientist who found Christ need to be told too.

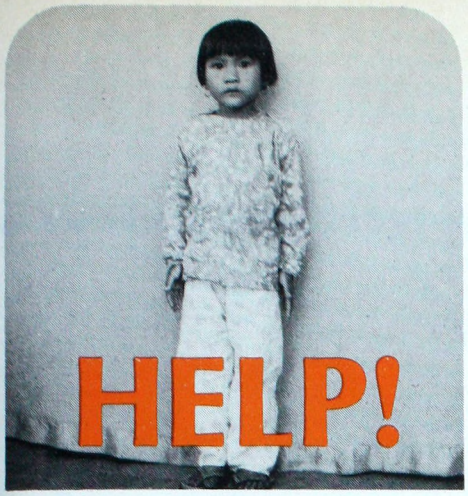
Contemporary mission stories must demonstrate realism, including the disappointments and failures of the missionary. He must be portrayed as a human being, called of God but not without blemish. He will have doubts and anxieties, and even be allowed to question his call.

Today's mission articles must also give proper recognition to national leadership and the national church.

Fund raising promotion must give a more honest view of situations overseas. Mission periodicals and fund raising ads all too often depict the overseas child as a destitute, unwanted orphan. Seldom does one come across a fund raising ad showing a keen young Asian entering college, an alert Latin American businessman or a dignified Kenyan school teacher. These images do not evoke tears, yet the future of these developing countries lies in their hands. The educated youth of Asia, Africa and Latin America will be the decision makers, the exponents of ideology, the builders of their nation's futures.

Most fund raising methods are one-sided, and many are outright dishonest. The way some promoters glibly go from God to the dollar to their overstated program as the only way to get God's work done overseas — small wonder Christians are thinking twice before they respond to missionary appeals.

If we will admit to ourselves the inadmissible task of demythologizing missions of their nineteenth century concepts *and* plan creatively with national and missionary personnel, we can achieve a contemporary missionary outreach. To do this requires discipline and honesty not to perpetuate images out of keeping with the missionary challenge *as it is* today. The national Christians and the missionaries need our unreserved backing to accomplish this; without it, the missionary enterprise itself could falter and fail.



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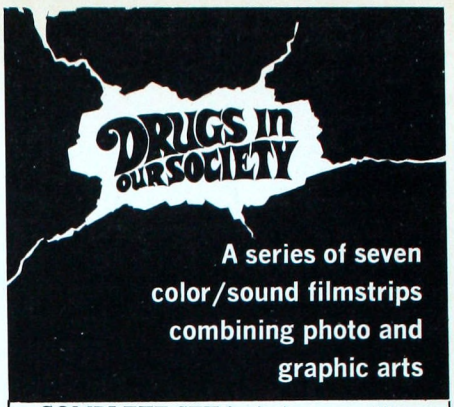
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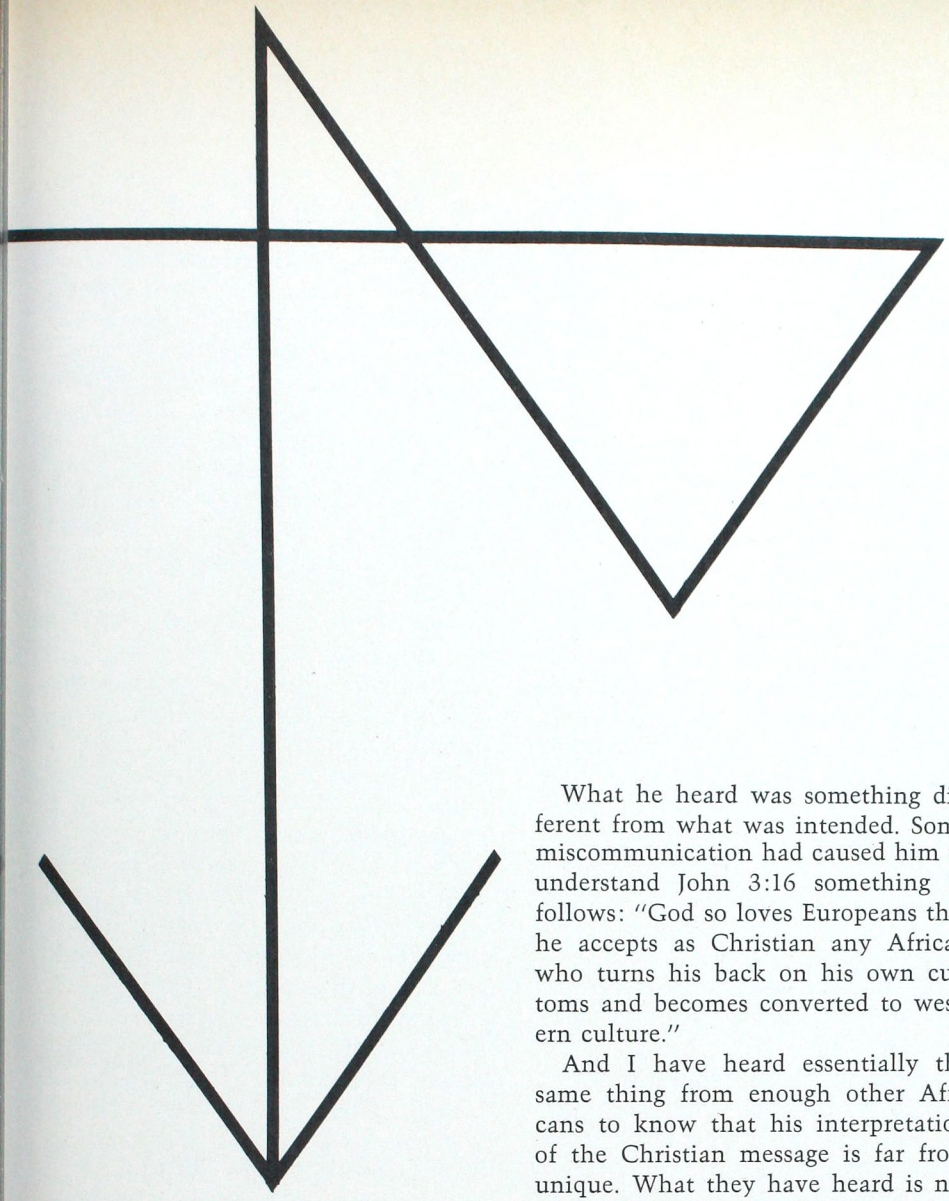
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I
know
you believe
you understand
what you think
I said
but I'm not sure
you realize
that
what you heard
is not what I meant

by Charles H. Kraft



The young man from Liberia looked at me in disbelief. Nobody had ever told him that he could remain one hundred percent African and still be accepted by God — on the basis of faith alone.

He thought the main aim of Christian missions was to make a European out of him. He could not conceive of someone being totally African and yet a Christian. He had heard the message of Christ and accepted it (and, as far as I could tell, accepted it sincerely), but as a part of his overall conversion to western culture.

Charles H. Kraft, leading expert on the Hausa language of Northern Nigeria, is visiting professor of linguistics and African languages at UCLA and has taught five years at Michigan State University.

What he heard was something different from what was intended. Some miscommunication had caused him to understand John 3:16 something as follows: "God so loves Europeans that he accepts as Christian any African who turns his back on his own customs and becomes converted to western culture."

And I have heard essentially the same thing from enough other Africans to know that his interpretation of the Christian message is far from unique. What they have heard is not what we meant. We say one thing, they hear another.

And the really important thing in the communication process is not what is said but what the listener hears.

We have all experienced the difficulties of trying to communicate something to another person. One person says or does something. The listener or observer hears or understands something completely different. This is the kind of situation that the apostle Paul and his co-worker Barnabas found themselves in when they healed the crippled man at Lystra. They were saying by healing the man that "God is concerned with alleviating the suffering of a crippled man." What the people heard was that "the gods had come in human form" — and they began to worship Paul and Barnabas.

This was the ordinary type of communication problem experienced by anyone who tries to talk to someone else. But this problem was compounded by a language and culture problem of rather large proportions (just as are many of the misunderstandings that occur between missionaries and Nigerians). From the point of view of the people of Lystra, only the gods (not men) could heal a cripple. If Paul and Barnabas were gods they must be worshipped. The thing the people understood was quite different from what Paul and Barnabas intended. Fortunately, Paul and Barnabas got the benefit of some feedback. They found out what the people understood and were therefore able to take steps to straighten out the miscommunication.

Not always, though, in a land such as Nigeria, where the people do their utmost to keep from offending us, do we get the feedback we need to correct our communication mistakes. The Nigerians around us are true to their culture's value-system which demands that they quietly accept — without criticism or any attempt to influence — every decision made by a "social superior." They refuse to tell us when we make mistakes or when we are being misinterpreted. Thus we are often unsure of the kind of impression our words and works are making.

Some feedback is coming, however. A southern Nigerian invited my wife and me and three missionary candidates to share a meal with him. Before the meal he prayed, "Lord, help these men to realize that it is not *they* who are taking *you* to Africa, but *you* who are taking *them*."

When we asked what he had in mind when he prayed that way, he explained:

"When missionaries first came to my country, they spoke of the God who created the world as if he were a different God from the one we already knew about. We listened and compared what we heard and read in the Bible about this God and discovered that he is the very same God we had always known about. We received many new insights from the missionaries and especially we heard that we could come to know God personally through Jesus Christ. But everyone except the missionaries realized that your God is the same as our God.

"In other words, *our* God had

brought the missionaries to add to our understanding and commitment. The missionaries had not brought a new God with them. And this is what I would like these young people to realize before they go so that they don't waste so much effort trying to change our ways but devote themselves to building something worthwhile on the foundations that are already there."

We missionaries have steadfastly maintained that the God we serve and proclaim is not merely "the white man's God." But many understand our message as proclamation of this kind of God, because we place emphasis on the discontinuities between African society and "the" Christian way of life (which we often equate naively with our western way of life) rather than helping the African churches to build their Christianity solidly on African foundations.

A Sierra Leonean who was hired by his mission to write articles for various church publications was brought to the United States to study journalism in order to become more effective. He was also given opportunities to speak in home churches. He got along quite well for awhile — as long as he refrained from saying some critical things about the mission that he knew were keenly felt by his people. But as time went by he found it more and more difficult to keep from speaking up.

Finally he wrote to the mission officials explaining that he felt he had thus far been working for them with a muzzle on but his conscience would no longer permit him to remain quiet on certain issues which he felt were hindering the work of Christ among his people. He lost his scholarship — in spite of the fact that he had been remarkably open and aboveboard. He had been taught by the missionaries that "love does not insist on its own way; it is not irritable or resentful." But he discovered that even in working for Christian missions, "he who pays the piper calls the tune."

Another time I chanced to hear from a Nigerian Christian a proverb that I hadn't heard before: "Fear God, fear the white man." I asked this man if he had made this saying up or if it was a widely used proverb. He assured me it was one of their most important doctrines and that, if anything, the white man (who is close at hand and unpredictable) was considered more to be feared than God (who is far away and good).

His people had no other way to explain the European than to assume that he is very close to God and gets his tremendous ability, power and confidence directly from God. It is difficult, he said, for him to tell a white man when the latter makes a mistake. It is difficult for him to feel at home in the presence of a white man. He is afraid of white men and will believe anything we say (even if he knows it is wrong) and do anything we tell him to do — because to him and his people we are to be feared as much as or more than God himself.

And many missionaries seem to feel it is proper for them to fit this role and "play God" as they are expected to do. "But they *expect* us to live and act this way," they say, as if this justified it.

This attitude of putting the white man and God in the same category is similar to that of the people of Lystra who felt compelled to worship Paul and Barnabas. From the point of view of many Africans the things we do can only be done by God. We must be no less categorical than Paul and Barnabas in rejecting this kind of reverence. Yet we often allow ourselves to communicate the impression that we believe we are in the same category as God, that our word is his word, that our will is his will. What are we communicating about God? We, like Paul and Barnabas, dare not leave without getting this one straightened out!

A missionary in Cameroon left his mission compound and went to live in the village for a little while to learn the language and customs. He tried to discover what it was like to be inside their skins, to be a part of their world. He tried to learn their approach to life, their system of values, how to communicate the gospel in terms they would not misinterpret.

The people were amazed. "How come you are different from all the others?" they asked him. "We see Europeans rushing by on the road this way and rushing back that way, but they never stop here to spend time with us. We see Europeans trying to learn our language by inviting a schoolboy into their missions to teach them, but they never come here to find out what our life is really like. What makes you different? You are interested in us — in understanding our ways and language. Your God is the one we want to follow."

Many missionaries come thousands of miles to Africa to preach the gospel of Christ but never move the extra few feet off the mission compound, or out of the shell of western culture which enwraps them, in order to get close to those they hope to communicate with.

Many missionaries spend hour after dedicated hour studying the Scriptures in order to proclaim the "unsearchable riches of Christ," but hardly spend any time at all in studying and really getting to know and appreciate the customs and culture of the people. They make almost no attempt to enter the world of the people to whom they come. In their attempts to communicate the Christian message they resemble a broken electrical cord — plugged in well at one end but only live wires at the other end, able to carry the electricity far enough to create some confusion but not far enough to accomplish its purpose.

Many missionaries content themselves with not learning the language of the people they work among, or with learning it so poorly that every utterance is like a kick in the shins to the person being spoken to. (This is why so many Nigerians would rather speak English to us.)

Many missionaries give their lives to take Christ to people who live in a different world but succeed only in transplanting a portion of the western world to Africa — inviting Africans to join this world to find Christ.

Many mission boards require their candidates to be well prepared theologically and practically but do not even suggest, much less require, that their candidates take advantage of excellent insights into the thinking of non-western peoples and the workings of non-western societies available to them in the cultural anthropology courses offered by many American colleges and universities today. Nor, often, do they require their candidates to learn the linguistic techniques now being taught for mastering difficult non-western languages. These boards send their candidates thousands of miles without the ability to move those last few steps to genuinely plug themselves in at the other end.

What are we really communicating? Impressions of condemnation, or of genuine understanding, love and concern? An impression that God accepts only those who adopt our way of life, or that he accepts all who come to him in faith? An impression that we serve God or that we *are* God? ●



"Beautiful, Man, Beautiful"

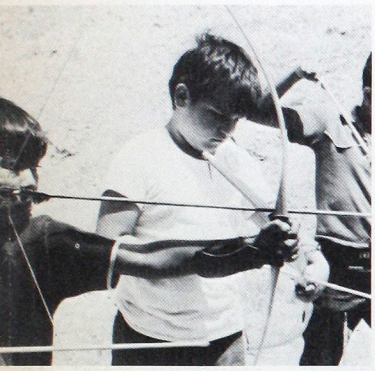
Most Christians could care less about the city, except perhaps as a source of income. For living purposes they escape to the suburbs. But...

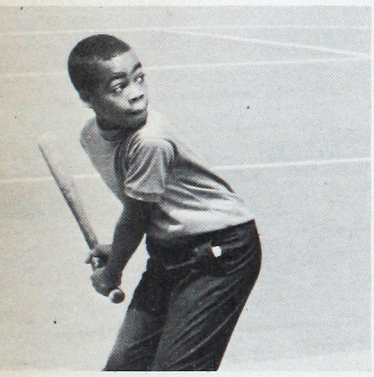
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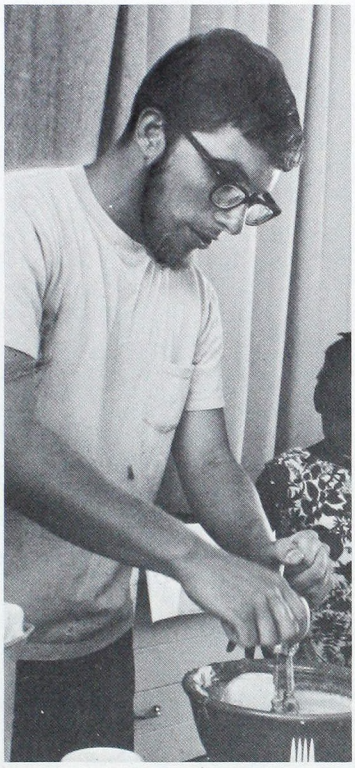
Donald H. Gill



Volunteers counseled VBS students . . .







. . . supervised playgrounds . . . taught cooking.

. . . for 39 volunteers the city became the place of their calling last summer.

Patti Welles described her activities among the hippie crowd on Sunset Strip: "We open the doors at 10 o'clock every morning. They come in and play ping pong or perhaps the piano. Lots of them drift in and out. Then at 1:30 every day we have a 'feed-in.' The girls on the staff prepare it. The lunch costs them 10 cents. If they don't have money, they can work it off by carrying out trash or sweeping or something like that."

Center of the Sunset Strip activities was West Hollywood Presbyterian Church. The project in which she was involved was part of a program known as SOLVE — Services of Lay Volunteer Enlistment. Goal of the project was to relate people to each other and to the person of Jesus Christ. The West Hollywood volunteer team was one of eight that were operating in Southern California last summer, largely through the efforts of one Christian layman, Cliff Stabler, who runs an insurance claim business.

"The city is beautiful!" Stabler declares with conviction. "Most Christians have escaped to the suburbs. They need to rediscover the city and get involved. It's really beautiful!" And he means it.

Cliff and his wife Carole rediscovered the city while they were living in one of those comfortable suburbs and attending an inner-city church complacent to the city's needs. Working as a probation counselor at Los Angeles County's juvenile detention hall, Cliff began to see the city not as blighted buildings but as people. Converted to Christ, to his church and to his city, Cliff and Carole eventually moved



Beach party midway in summer program gave volunteers opportunity to share experiences . . .



. . . and engage in game of touch football.



Volunteers helped with job hunting . . .

from their suburban apartment in a lily-white community into a multi-ethnic neighborhood in the heart of the city.

Two years ago the SOLVE plan was conceived and took form, with the encouragement of the Southern California synod of the Presbyterian Church.

The college young people involved in the projects last summer worked with hippies, attempted to improve understanding in multi-racial situations, led vacation Bible schools, visited door to door, taught cooking classes, made contacts in youth clubs and hangouts. Most of them were confronted with totally new situations, which made them highly dependent on "God power." They learned to expect God to break through in unexpected ways.

Volunteers, 13 fellows and 26 girls, came from 12 different states and from many church backgrounds from conservative to liberal. All the volunteers were middle-class in social orientation. Two were black, the rest white. Seven were professional people and four were seminarians.

Although the projects were under Presbyterian auspices they were designed to reach and to serve children, young people and adults who rarely have contact with any church. Team members had to be prepared to bridge a huge gap.

"Sometimes you feel like you'd like to get right where you could talk to somebody," one team member observed. "And often you feel you are really communicating with someone, but you may find out later you didn't understand each other at all. Then you have to go back and start over again." This was the experience of many in the group. But eventually some progress could be seen in individual cases.

Patti Welles told about one drifter who called himself "Apple."

"When Apple first came in he was very withdrawn and stayed off in a corner, but gradually he came out and now is really close to us. He wants to help all he can. I think it helped him to be able to identify with us — perhaps because we seem to be educated and decent people. I asked him the other day what he really wanted to do and he said he wanted to do something meaningful but he didn't know what he could do. He doesn't have any education."

Team members helped locate an apartment for Apple and a job at which he could earn at least a meager laboring wage. But that didn't mean the end of his problems. He still had a long way to go. It was extremely difficult for him to main-



. . . and with fun-time activities . . .





. . . heard about needs during orientation . . . shared mealtimes . . . and pic





Cliff Stabler, coordinator of project SOLVE.

tain personal relationships and to fit into social and occupational situations.

And what about his spiritual needs? Had he found his way to the answer in Jesus Christ?

"This is very hard to tell," Patti answered. "But he has been in church with us twice in the last two weeks. He wants to come to the answer. I can't say definitely that he will come, but I think it's possible."

People like Apple are alienated both from society and from the church. This is the sort of tragedy the West Hollywood project was trying to meet. By the end of the summer the project had demonstrated at least some capability of bringing these young people back into society and back into touch with the church.

"Even this much is a fantastic step in the reconciling process," according to Cliff Stabler. "It took a lot of energy to get them that far." Now he wonders where other churches in the area can fit into this program. Will they help carry it further?

Whether working with hippie types, racial minorities, children or adults, the volunteer teams were constantly confronted with human stress, misunderstanding, alienation and sometimes personal tragedy. Just after beginning a vacation Bible school in a Mexican-American neighborhood one team found that the father of a child in the class had been murdered several days before. After asking appropriate questions of authorities they visited the home. The mother was extremely fearful for her own safety and for her children. Two girls from the project agreed to stay with the mother for a couple of weeks.

In that same project, where many of the children's parents spoke only Spanish, the team held potluck dinners every two weeks and the children showed their parents what they were doing. By this means they helped to get the parents involved both in the project and in the other activities of the church.

Stan Olson and Mike Livingston worked with a predominantly white church located in a Negro neighborhood in Pasadena. Their objective was to improve relationships between the church and the community. Had they made any progress?

"Black people have been coming to the Sunday school for years," Stan told us. "However, the adults are not admitted as members. Black adults have been coming occasionally for a number of years but most of them lose interest and go somewhere else. A lot of the white people who were most opposed to black people coming into the church have now moved out of the community, so the structure of the church has changed." Such was the setting into which this team entered.

And what about a ministry to young people in the area? "Even the black pastors in Pasadena admit they have given up relating to the young hostiles, the young black kids. So even if the church was willing, I wonder how successful it would be in relating to the black people." But in spite of those problems the team did make significant contacts with young people and adults around that church. And they were able to channel the energies of several black gang members into the church. One fellow told Stabler that in watching Mike and Stan he had "discovered what real friendship is."

Before getting involved in specific projects, the volunteers were given a week-long orientation program. Most of them hadn't expected the type of orientation it turned out to be. Some expected Bible studies, others expected lectures.

"I guess I was expecting to find more of a Bible study or inspirational group," said Diane Wickersham, who came from a conservative, traditional Christian background. "I went to a finishing school and right now am attending UCLA and have joined a Christian sorority. I still feel pretty selfish. And California is really upsetting me. At orientation we heard speakers on the black problem, the brown problem, the youth rebellion, and I was frustrated because the speakers weren't necessarily Christians." It seemed to Diane that they were only hearing about the problems and not being provided with any answers.

Diane got together with several of her friends and talked and prayed the matter out. She came to the realization that Christ is "all-knowing" and that He would provide the answers.

"I came to feel that Christ had brought me to this project and although I didn't even know what I was going to be doing to serve Him I knew that He wanted me there and that He would work through me," Diane said.

Patti Welles put it another way. "I had a preconceived idea of how Christ was going to be the center of things — our purpose you know was ultimately to glorify God — but I found out He can work through all sorts of situations and it didn't have to be the way I thought it should be."

Objective of the orientation program was to introduce the volunteers to the problems of working in the city. This included exposure to unusual living situations which were new to most of the volunteers, who had grown up in the suburbs and had never known the "ghettos" as anything but a descriptive word which applied to somebody else's neighborhood.

Orientation stressed the need to "meet them where they

are" — to relate to people and to see their needs. That was the beginning point. From there, the 39 people enlisted in project SOLVE spent the rest of the summer putting principle into practice, meeting people at the point of their need.

A hippie fellow was so withdrawn that whenever he walked into the home that he shared with others he would go straight to his room. The volunteers living there loved him into acceptance. He eventually became a member of the church and now holds down a job.

An 11-year-old Indian boy needed a friend. The white boys in his school never beat him, they just sneered at him. Jim Curry helped him realize that those boys were unhappy too and that he could make them happy by befriending him. He did — and he gained one of them as a friend who went with him everywhere. This Indian boy now walks with head and eyes held very high.

Stabler feels that the future of the church is in the hands of skilled, dedicated laymen such as those enlisted in project SOLVE. "It is the job of the church," he says, "to recruit, to train, to place and to coordinate the efforts of its laymen. The most effective and creative ministries are oftimes headed by laymen practicing the gospel."

One volunteer moved into a black community, organized activities for youth and adults, harnessed local leadership to keep them going. An old man who had watched this college boy in action remarked to Stabler, "He's the first real Christian I ever knew."

Perhaps his observation best sums up what project SOLVE is all about.

More than 30 of the 39 volunteers have continued their service where they were last summer, or have begun something in the area to which they returned. This summer the program will be expanded to include 65 volunteer workers and an outreach into several communities outside the Los Angeles area. Grover Brown, an engineer who worked with Cliff last summer, will coordinate the enlarged program. ●

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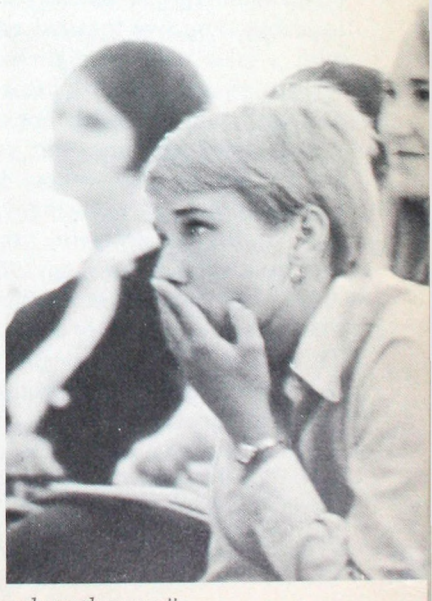


Volunteers taught remedial education classes . . .



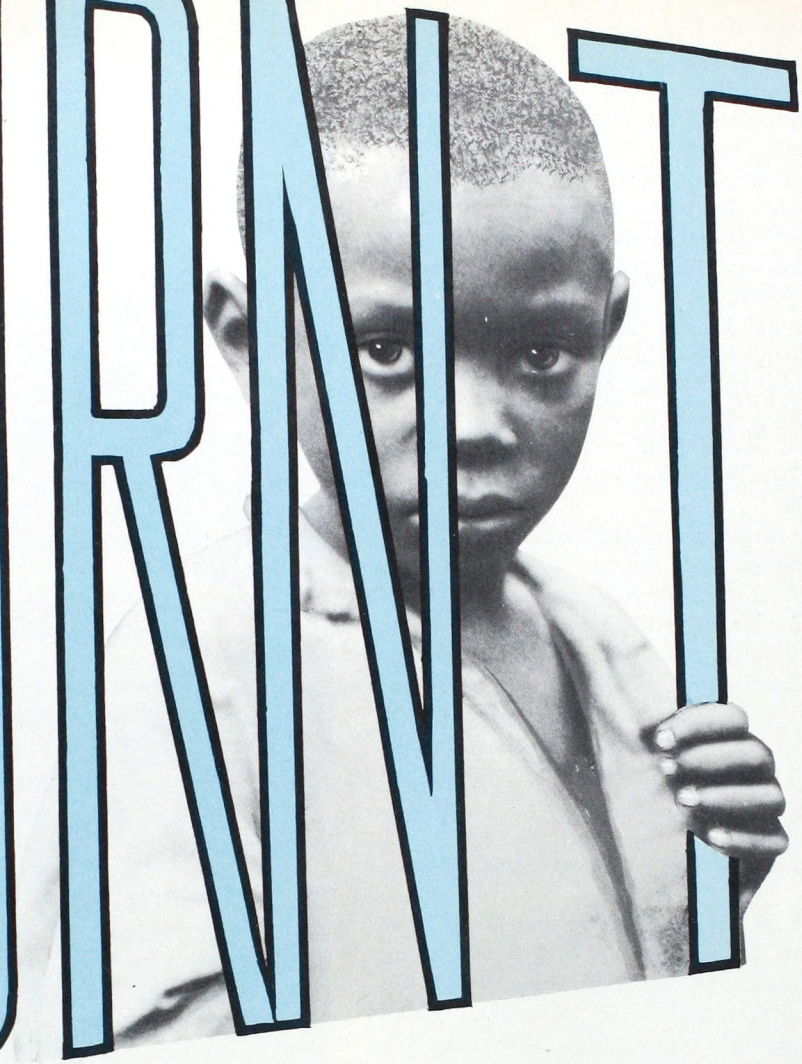
talked with leaders about area needs . . .





. . . ate with hippies at feed-ins . . . listened and learned how "to meet them where they are."

BORN TRA



Your wandering thoughts take the form of a dream. You are a Congolese boy. Your skin is black. Your nose is broad. Your lips are thick. You wear a loincloth. You live in a red adobe hut with a grass roof. At night you sleep on a hard reed-covered bamboo rack and cover yourself with one scratchy grey blanket. You are eight years old, and you want to go to school. But your parents, afraid of exposing you to a way of life so different from what they've always known, say "No."

You love your parents. You know that they do not mean to do you wrong. They have worked tirelessly to keep the fingernails of hunger from scratching your stomach. They have many times denied themselves of things they needed in order to pay a witch doctor his fees to keep you from sickness.

But while you love them, your watching them these many days has made you cry out, "Why?" You've seen your mother weep, because all the money she had tied in her waist belt bought so little food at the marketplace. You've seen your father tricked into selling his corn harvest for a ridiculously low price.

You remember when the village chief needed some extra meat to entertain guests on a festival day; he took two of your father's four pigs and slew them. Your father didn't know what the law book says; he had no recourse for justice. When he was threatened he suffered silently, and finally said that he was dropping the affair. Each of these things has made you cry out more loudly, "Why? Is man born on earth to be tethered as an animal whose wounds are kept raw by his struggle to be free?"

You are convinced that now you have the answer which explains these hardships. Your father does not know what is going on in the world. He cannot read. He is caught in a trap. All his days he has lived in this trap. Because of it he has suffered. Your mother has suffered. You have suffered. Because of this, all that his hoe brings from the field goes into the mouth. It would always be this way. You vow deep in your heart that to your dying breath you will not be caught in this trap. Live a life as your father's? *Never.* NEVER!

And so, over the objections of your parents, you begin going to the mission school. It is four miles one way, and you walk it every day, but you like it. All the first year you work hard to

Levi O. Keidel, Jr., missionary-journalist in Congo since 1951, manages a bookstore in Newton, Kansas and does freelance writing while awaiting return to Congo.

OPED

LEVI O. KEIDEL JR.

learn the letters, their sounds and simple words. Your pencil is your finger; your tablet is the dusty earthen floor at your feet. You are promoted into the second year and earn your first status symbol: a cardboard slate on which to write your exercises.

For your third-year studies you must have books. Your parents say they do not have money to help you. You beg the missionary for a job, and you get it. You earn money to buy your first shirt and trousers. You accept the way of Jesus, and then, as when a newborn baby first opens its eyes to see the world, you see all of life from an entirely different perspective.

As days pass, you also see that a great chasm now separates you from the way of your tribal fathers. Be forever chained to a field hoe and jungle spear to stay alive? Be slave to the whims of evil spirits? NEVER! Your horizons grow. Your future is one great open door. You resolve to do GREAT things.

Graduation day arrives. What a day of joy it is! You feel a great sense of accomplishment. You have walked more weary miles than you can count. Many times you have so tortured your brains that your head ached. You have triumphed over the opposition of parents and tribal customs. You begged money from relatives to buy a new shirt and a pair of used shoes for graduation. When you feel the school director place the graduation certificate in your hand, you stop worrying for a few moments about how you are going to pay off your debts.

This is a day of supreme victory. This is a day when you publicly break with the way of life of your forefathers. This day is a sign that you are breaking free from the trap — that your dreams are coming closer within reach. You are happy. You are headed for great things.

During summer vacation you spend hours with friends wandering in the jungle, fishing in its streams, spinning exhilarating tales about things you plan to do in the future. Then you receive a call to come take entrance exams for high school. You learn that because of the large number of students graduating from grade school this year, only two or three out of ten will find a place in high school. That's all the high schools there are.

You *must* pass this entrance exam. You study for it. You pray about it. You lie awake nights thinking about it. You take the exam. Then you lie awake more nights worrying about questions you fear you missed, until the exam results are published.

Then one day word comes that the names of those who have been accepted for high school are posted on the school bulletin board. You run with all the strength you have the four miles to the mission school. You elbow your way into the clutch of kids packed about the bulletin board. You focus your eyes on that list — up — down — up — down; there must be another list. It can't be. Your name is not there.

Instantly your world collapses. Your dreams are shattered. You have no future. Your future has already arrived. You've reached your ceiling. You'll never go any higher. You slowly saunter back to your village, seeing no one and nothing save the dusty road ahead of your tired feet.

When you arrive at your village, you sit and look at your folded hands. The sun rises and sets, day on endless day, while you sit. You can never expect anything better than this. You are 16 years old, and you've already reached the end of your road. All the days of challenge and excitement you'll ever know are already behind you. This is the trap. Silently it has again closed upon you. It scares you. This is the way you'll get old and die. This is it.

Then one day a well-educated tribal politician comes. He gathers the idle youth of your village and speaks.

"Do you know why you don't have places to go to school?" he asks. "Do you know why your fathers don't have good-paying jobs? It is because the leaders of our government have been gorging themselves with the blessings of political independence. All these years these good things should have been ours. But because these traitors rule us, we still live in chains. Join us. Help us overthrow this government. There are foreign friends waiting outside to help us. When they come, they will give us schools, and factories, and justice, and good roads.

This man speaks words of hope. Here is a way out. Surely this is the answer to your prayers. You hunt for the broken pieces of your dreams and put them together again. You give yourself to this movement body and soul. You study guerrilla warfare in a secret jungle training camp. With only a walking stick for a weapon, you help launch an attack to take a city. You march singing into mortar and machine gun fire, the bullets tear your flesh — you scream in pain — and you die.

Then you see before you teeming myriads of youth — youth of the developing countries of the entire world — youth seething in turmoil and bleeding in agony because they are forced to live out their lives in a trap — a trap which robs them of ever fulfilling a dream, of ever developing a talent.

Then you see your father. He is mourning your death. He struggles to rise.

"Another day has come," he says. "I can lose no more time."

He picks up his hoe and slowly walks down the footpath that leads to the field. ●

WINNING ROMAN CATHOLICS (SINCE VATICAN II)

BY C. PETER WAGNER



A teaching sister walks with her students at a Catholic church and school on a mountain above Bogota, the capital city of Colombia.

There is no question about it. The atmosphere has improved remarkably as a result of Vatican II. Even in Latin America, where the Protestant Church existed as a persecuted minority for a century and a half, the changes are evident on every hand.

This new atmosphere is apparent in several areas:

A new attitude toward Protestants

For a time we were called "separated brethren" instead of "heretics," but now even the adjective "separated" has been dropped. Many Catholics would now agree with Father Hans Kung, who wrote even before the Vatican Council, "*We* are Christians, and *they are Christians.*"

A new freedom for Bible reading

No longer is there strong insistence that Catholics read only Catholic Bibles. Scripture sales of the United Bible Societies have soared among Roman Catholic customers. Of a total of some 80,000 copies of the New Testament in the *Versión Popular* (the Spanish equivalent to *Good News for Modern Man*) sold in Peru, 23,292 were

C. Peter Wagner has served as assistant director of the Andes Evangelical Mission, editor of the monthly magazine Visión Evangélica *and director of Emmaus Bible Institute in Cochabamba, Bolivia. He is associate general director of AEM.*



Despite changes wrought by Vatican II, most life in Latin America goes on the same. Here a landlord collects rent in a barriada section of Lima, Peru.

sold directly to Roman Catholics. Priests and nuns as customers in Protestant bookstores are now a common sight.

For the first time in the history of the Roman Catholic Church in Latin America, laymen are beginning to play an active role in church activities. Having taken the cue from Protestants, the Catholics are now training laymen even to assume some priestly duties in isolated places where ordained priests rarely are able to go.

A new recognition of the presence and activity of the Holy Spirit

In Catholic circles, the Holy Spirit had been largely taken for granted and often overshadowed by the exalted position of the Virgin Mary. Today He is given more prominence in Catholic literature, preaching and conversation.

A new concept of the Church

The concept of the Church as the Body of Christ has risen in prominence, opening the way for Protestant churches to be considered churches and for Protestants to be considered Christians. A Dominican father once remarked to me, "The major problem with our Church is that we don't have enough Christians in it."

A new language for the mass

For the first time, millions of Roman Catholics around the world can understand their own liturgy. The change from the Latin to the vernacular mass has opened the door for Catholics to listen to and evaluate what is being said by the priest before the altar.

A new social temperament

This may have the most far-reaching implications of all for the future of the Roman Catholic Church in Latin America. While some have been trying to form an active social conscience within the Catholic Church (with a good bit of success), others have been attempting to preserve the traditional status quo of a privileged church closely linked with the ruling class. Tensions between these two groups, accentuated even more by the Pope's negative attitude toward birth control, will continue to increase.

While the changes are great, it is still true that some elements of the Roman Catholic Church are not susceptible to change. Core doctrines such as the sacramental system and the ultimate authority of the Pope are not being debated by mainline Catholics. And the theological touchstones of the Reformation such as justification by faith, the unique authority of Scripture and the priesthood of all believers are still rejected by Catholics.

Legitimate goal?

The basic question is: are there sufficient non-Christian Roman Catholics to make "winning Catholics" any more a legitimate goal than "winning Methodists" or "winning Baptists"? Some Catholics are Christians in spite of their church. But to the rest the personal Christ is hidden behind an impenetrable curtain of privilege and pomp, sacerdotalism and sacraments.

A recent survey taken in Santiago, Chile, showed that 31 percent had never heard of the incarnation; 20.9 percent did not know who Jesus Christ is; 78.2 percent did not know what is meant by the "mystical body of Christ"; and 64.6 percent did not even know what the Bible is. Jesuit priest Tenato Poblete says, concerning the Chilean Catholic Church, "We find an infantile mentality regarding matters of religion. Many have never had a true conversion to Jesus Christ; they do not know him as a personal savior; they view the church simply as an ecclesiastical institution, with priests, nuns, rites, organizations and properties — all for the purpose of preserving the institution itself."

Two approaches

It is clear to evangelicals that a church like this is a mission field. These millions must be won for Jesus Christ and baptized into responsible membership in His Body.

How, then, are Catholics to be won?

Protestant church leaders in Latin America differ as to the strategy needed to win Roman Catholics. The two major points of view could be termed "infiltration" and "extraction."

Those who adopt the infiltration approach believe that it is possible to change the Catholic Church from within. They feel that the Holy Spirit well may work within the Church in such a way as to bring about some type of reformation. If it could happen in the sixteenth century, they reason, it could also happen in the twentieth.

Advocates of this view employ cer-

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AFRICA'S CHRISTIAN STUDENTS UNITE

By A.T. de B. WILMOT

When Tom Walker came from England to hold a week's preaching mission at the University of Ibadan, Nigeria, last October, half the student population on the campus attended the meetings. A dozen counselors were kept busy and many students found new life in Christ.

Six months earlier, half the students at Ahmadu Bello University in Zaria, in the heart of Muslim Northern Nigeria, attended a series of four meetings where the claims of Christ were clearly stated. Many students came to receive counseling.

Last November a young Ghanaian ex-student of Kumasi University was holding evangelistic meetings in Nairobi, on the other side of Africa, while the Rev. Tom Houston from Nairobi was leading a mission to Kumasi University.

All these events — and much else besides — spring from the existence of student groups dedicated to winning fellow students for Christ in the universities of Africa.

As recently as 1955 there were no evangelical student societies in any tropical African university. Indeed, there were only 10 universities in the whole of tropical Africa, plus two in an embryonic state. Today there are 23 universities in tropical Africa, all but two of them established since World War II. Student Christian groups on most of these campuses provide fellowship for individual Christians and a virile Christian witness to the campus community.

Thus a new force has emerged in Africa's universities and hence in the life of Africa.

Leadership in these Christian student unions is entirely with the students. Ibadan and Kumasi varsity Christian unions raised the finances for Tom Walker's and Tom Houston's missions. Linking these varsity groups across Africa is the Pan-African Fellowship of Evangelical Students chaired by Dr. Daniel Jonah, a Sierra Leonean. Staff workers, one for East Africa and one for West Africa, are African graduates.

Beginning of this movement goes back to 1938. In that year a group of eight Christians, graduates of British universities serving in secular posts overseas — four of them in Africa — started a prayer fellowship. From this grew the Inter-Varsity Overseas Fellowship, a student group concerned with opportunities for Christian service through secular employment overseas. The special opportunities presented by the new universities springing up in Africa in the fifties became a primary concern of IVOF.

A young lecturer in Africa, feeling spiritually lonely and missing the fellowship of the Christian union at his alma mater, found himself as perhaps the only real ambassador for Christ on a new campus. With no previous experience of building a work for the Lord out of nothing, and fearful of acting unwisely in unfamiliar cultural surroundings, he quietly invited a few students to join him for the study of the Bible in his home on the campus. Other lonely Christians in other universities were being led in much the same way.

By 1955 there were many such cells. In some places occasional evangelistic rallies were preferred to the regular Bible study cell, but in retrospect it seems that the cells have proved the more productive.

When I was touring most of the universities of tropical and southern Africa in November and December 1955, I was struck by the readiness of the students to hear and receive the gospel, even at a time when the clamor for political independence occupied so prominent a place in students' thinking and emotions. There was a refreshing realism in the approach of many students, a consciousness of the need for the human soul to be anchored to the eternal and, in some cases, a very genuine consciousness of sin and the need for reconciliation to God. Some students at that time came to the Lord in tears.

These students had a strong desire to forge an effective fellowship with others and to present the gospel unitedly to their fellow students. However, the nominally Christian societies existing in the universities seemed, at best, only superficially conscious of the need and might be more likely to destroy than to harness the spiritual energies of those whose hearts the Lord had touched. Clearly, the birth of evangelical Christian student unions was not far off.

One would normally expect student unions to be formed first and then a fellowship to link them together. In this case the order was reversed. One of the fears of the small groups of believing students was that they would be a lonely, isolated group with no one to whom they could refer their problems. Thus a group of senior friends formed the first committee of a Pan-African Fellowship of Evangelical Students and arranged for a student-elected committee as soon as there were sufficient Christian student unions.

Christian student unions came into being in two Ghana universities and

Tony Wilmot, English businessman, has spent the last 30 years in Africa in government service, industry and commerce. A friend to hundreds of students who know him as "Uncle Tony," he was first chairman of the Pan-African Fellowship of Evangelical Students.

in Sierra Leone, Rhodesia, Kenya, Liberia and Western Nigeria. A similar group started in Northern Nigeria. A magazine called *Span* was launched and has been published three times a year ever since — to fit the three-term-per-year sessions of most African universities. Traveling secretaries were appointed. Annual conferences were held in the East and West African regions and these are now giving place to national conferences every year and less frequent international conferences. A three-week international training course for leaders was conducted in Ghana last September with Dr. Hans Burki of Switzerland as the main speaker.

Graduate Christians from these universities are beginning to awake to their responsibility to provide the kind of leadership, support and brotherly guidance that was formerly offered by foreign graduate staff members.

Graduate Christians are also beginning to be weaned away from the glittering material prizes available in any developing country, to materially unattractive and insecure positions in Christian organizations. It is hoped that an increasing number will offer themselves for an ever-widening variety of posts. A recent issue of *Span* contained an appeal from the Sudan where white missionaries were expelled but where Africans are welcome.

In the midst of the turbulent political scene and changing social situations God is at work in Africa. And the Christian students and graduates of Africa's universities have a key role to play in accomplishing His work. ●

Small groups, such as this one in Kumasi, Ghana, grew out of the Pan-African Fellowship of Evangelical Students.



WINNING CATHOLICS

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tain strategies. First of all, they must make friends with Catholics. This inclines them to accept all invitations for joint participation in religious and social activities, and then to reciprocate the invitations.

A priest is invited to bring the devotional message at a Protestant conference on Christian social involvement. This may bring an invitation for a Protestant minister to teach a class in a Catholic seminary. Thus the true Christian witness can be taken to the inner circles of Catholicism. The evident gap between true Christianity and the corrupted Catholic version of it may cause key Catholics to see the inconsistencies of their church, and perhaps one of them will become a twentieth-century Luther.

The possibility that such a chain of events may cause the whole structure to topple cannot be discounted.

The extractionists consider the institution to be beyond hope. There is no question that the Holy Spirit *could* cause a legitimate reformation in the Church if He desired, but the signs of the times are against it. This group focuses its attention on individuals and groups within the formal structure of the Catholic Church. When these come to know Christ they will become disillusioned with the church that gave them religion without salvation and will seek fellowship in an evangelical church.

These two approaches might be compared to a firecracker and a stick of dynamite. The infiltration approach is based on a good theory, but the practical success of such a plan is open to serious doubt. Before the Roman Catholic Church is transformed into a true New Testament church, at least a generation of men and women, baptized as infants, will pass into eternity without being reconciled to God. Those who are concerned with the eternal destiny of men will not be content with the strategy that encourages a fallacious church and at the same time discourages the growth of what they consider true churches.

"If you're chased by a bear, you know what to do. But what do you do when he hugs you?" Clyde Taylor once remarked.

While the new situation undoubtedly has opened the doors for an unprecedented growth of the Protestant church in Catholic countries, it also increases the problems immeasurably. The bear is hugging us. What should our strategy be?

Here are some suggestions which may serve as starting points for further discussion and debate.

Reject dialogue with Roman Catholics

"Dialogue" is a word much used but often misunderstood. Although most dictionaries define dialogue as synonymous to "conversation," the modern theological use of the term goes much further. J. G. Davies of the University of Birmingham expresses it well when he says, "Dialogue implies complete openness, but to enter into this kind of dialogue is not only difficult, it is dangerous. Complete openness signifies that each time we enter into dialogue we risk our own faith. If I enter into dialogue with a Buddhist, and I do so with honesty, I must recognize that the result cannot be predetermined either for him or for me. The Buddhist may accept Jesus as Lord, but it may well be that I accept the authority of Buddha, or that we both end up agnostics."

If this is what dialogue means, it is foolish for a convinced Christian to approach a Catholic admitting the possibility that he would consider changing his own religion. I doubt that such a person possesses the conviction necessary to win a Catholic to Christ under any conditions.

Avoid formal and public meetings with Roman Catholic leaders

The net result of this type of contact is to dim the distinctives of the gospel as contrasted to the Catholic system. When a priest and a pastor stand on the platform together, participating equally in a worship service, each is saying by his action: "The fellow here next to me is representing a form of Christianity somewhat different from mine. Although I don't agree with all of it, I do recognize it as a legitimate expression of true Christianity."

Anyone who is convinced that truth is on the side of the evangelical church and error is involved in Catholicism cannot participate in any activity that will ultimately blunt his message.

Participation in a service which involves the mass is considered by most evangelicals in Latin America as approaching idolatry, and should be avoided. Pulpit exchange is another extreme form of cooperation. The priest whom I invite to my pulpit may well be born again, but the system he represents disqualifies him from such a ministry.

Beware of joint discussions, debates and even prayer meetings

These can easily become a waste of time. I am thinking particularly of Catholic leaders, not laymen, in this context. They know Protestant theology, and we know Catholic theology. Admittedly, discussions with Catholic leaders are intellectually stimulating, but they accomplish little in the long run.

Public debates often take on the characteristics of a sporting event and serve little more than providing entertainment for the cheering sections. The term "prayer meeting" sometimes functions as a pious smoke screen for an appeal to dialogue. Unless we are convinced that the unity of Catholics with Protestants would be a good thing, we do well to avoid "prayer meetings" and to direct our energies into winning Catholics to the Lord.

Define objectives clearly

Missionary and evangelistic resources are limited. Therefore we should concentrate on winning the *winnable* Roman Catholics. Some Roman Catholics, for example, are most willing to discuss Protestantism but decidedly unwilling to respond to the Protestant message of repentance, forgiveness and commitment to Christ as Lord. Probably most members of the clergy and the higher social classes are included here. At the same time, multitudes of Roman Catholics would be willing to come to Christ and become responsible church members if they could only hear the gospel.

Every effort should be made to win the winnable and then encourage them to be baptized into an evangelical church. They should immediately be engaged as soul winners and receive instruction in how to lead Roman Catholic relatives and friends to Christ. This is how many of the people movements to Christ have occurred in Catholic lands. The phenomenal growth of Protestantism in Latin America (2.5 times the growth rate of the population) is a result of this type of strategy.

Encourage Scripture distribution and Bible reading

Nothing but good can come from the current Catholic interest in the Scriptures. The Holy Spirit has always touched hearts through the Word, and

He will continue to do so. Everything we can do to see that more Roman Catholics obtain Bibles and read them will contribute to winning them for Christ.

The United Bible Societies have been in official contact with the Vatican regarding the possibility of publishing a joint edition of the Bible which would carry official approval of both Protestants and Catholics. With certain precautions, it seems that a jointly accepted Bible would have considerable advantage.

The time of polemics as an effective way of winning Catholics is over. The best response will come from a positive message of salvation. As Alec Clifford writes, "Sad to say, there are adult evangelicals who continue to shout, 'Death to the Virgin, and down with the priests,' because they wouldn't have anything else to preach if the gospel of polemics with Papal Rome were taken away from them."

Buy up every opportunity to preach the gospel

This especially applies to reaching laymen, since they are generally more winnable than the leaders with vested interests in the Catholic Church. Accept invitations to preach and teach in Roman Catholic groups whenever possible as long as no limitations are imposed on the message. One of the best examples of this approach was the participation of evangelicals in the neighborhood Bible study meetings organized as a part of the preparation for the visit of the Pope to Bogota, Colombia. According to Dit Fenton, "It is estimated that in one large city of Colombia, approximately 70 percent of the meetings had at least one evangelical believer in attendance."

Personal friendships can accomplish much. This serves to keep channels of communication open, and helpful information can be exchanged on a personal basis.

Somebody has calculated that already in the twentieth century the Catholic Church has lost more members to Latin American Protestantism than she lost during the Reformation of the sixteenth century. I am convinced that the harvest has just begun and that we are on the threshold of a larger ingathering of Catholics than we have ever seen before. May God give us the understanding, energy, resources and fullness of the Holy Spirit necessary to take advantage of the opportunities. ●

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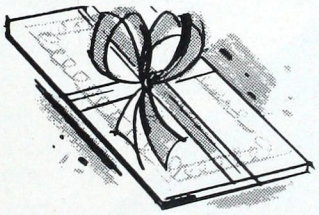
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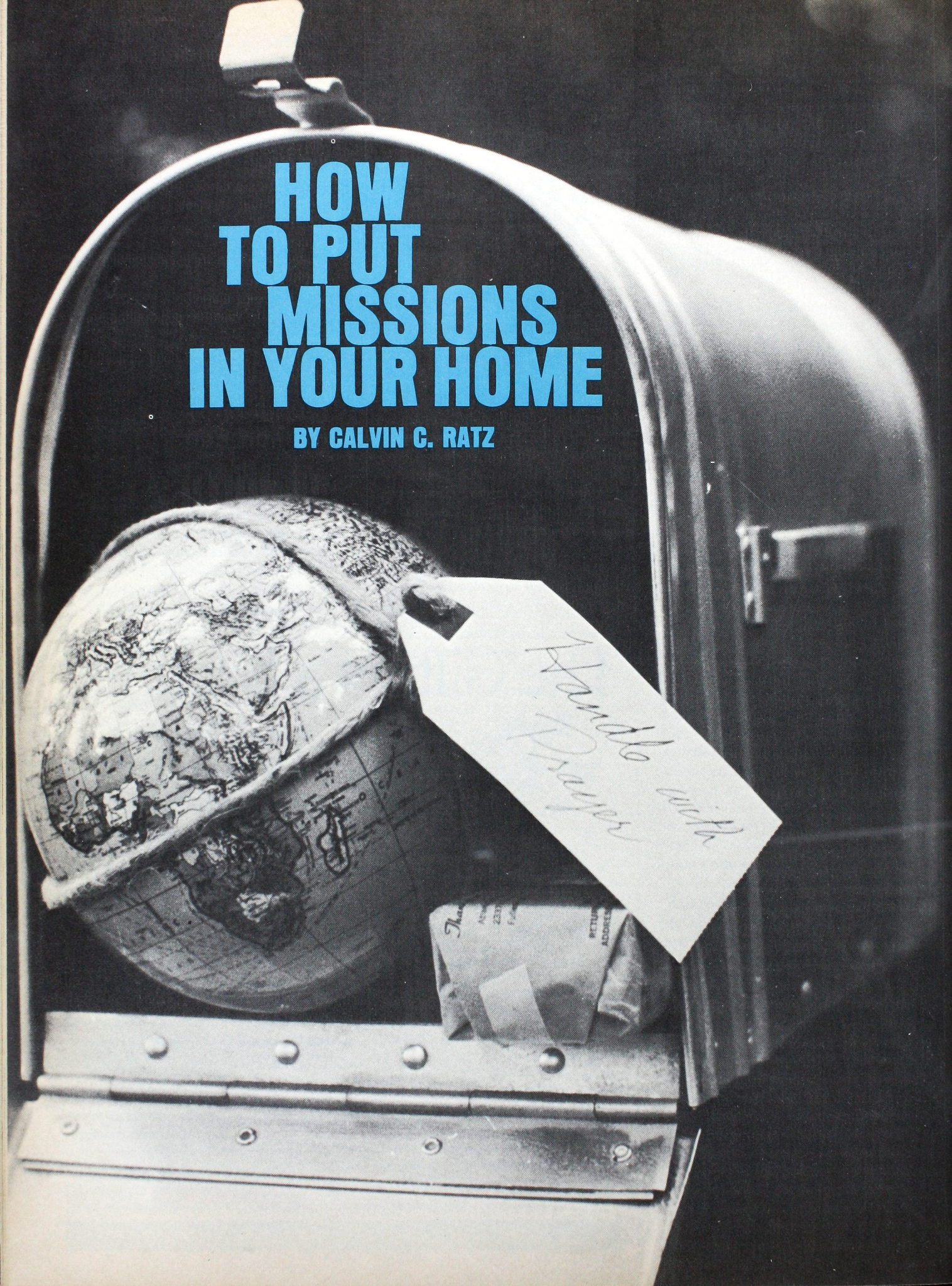
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HOW TO PUT MISSIONS IN YOUR HOME

BY CALVIN C. RATZ

There's no better way to make a mission field come alive than to go there—learn about it first-hand from an actual visit.

Why not plan a trip for you and your family to a mission field in which you are interested?

Impossible?

Perhaps not. International travel is coming to be more and more within reach of the average family. With some creative thinking and planning, it could be within reach for you.

Of course, there will be problems of finances, time, etc. to work out. But don't let that stop you. Start planning now and you may be surprised at how soon your dream can become a reality.

In the meantime, "go" to the mission field by making missions a vital part of your daily family life, learning all you can about the country and the people you are going to visit. And whether you actually go or not, you can have fun learning about "your" missionaries, the country where they work and the people who work alongside them. You will be amazed at the results.

You will find your family praying with new insights and concern. And mission leaders know that missionaries and churches overseas need to be backed up by concerned and committed families at home who can be depended on for effectual prayer support. Your family can become a key to a missionary's success and effectiveness.

First, present the idea

Explain how each member of the family, both parents and children, will be responsible for gathering information about a certain country. The purpose is to enjoy learning about strange cultures, languages, foods, customs and situations, and to relate this information to Christian ministries overseas. The idea is to include the whole family.

Second, make a plan

Set a goal. Don't limit yourself, but don't set your sights so high you'll be discouraged either. Specialize. Zero in on one continent or country. Perhaps give each member of the family a different country or subject. Children might work in teams.

Third, make it competitive

Set a date. Everyone should keep a scrapbook or notebook to retain information gathered. Let the whole family or your pastor judge the results. You might tie the project in with your church missionary convention. Your pastor would be pleased to have your children set up a display.

Fourth, use every available source of information

You'll be amazed at the places where you can get information. Since you can't divorce missions from strange cultures, governments, habits and geography, don't be afraid to exploit secular media for information. Here are some suggestions:

Tourist associations

These groups exist in every country and since tourism is such a big business, bundles of brochures and attractively prepared pictures are offered to you, free for the asking. These packets contain not only hotel and travel information but also many folders about the customs of the people. Write to the tourist association in the capital city of the country you study.

Government information services

Most governments have departments that specialize in preparing propaganda. It isn't all political. Most of it isn't. Its sole purpose is to promote the image of the country. Whatever is available will be sent free. These folders will often give you useful statistics that are current and accurate.

Ambassadors and consular offices

You may not even need to write to the foreign country. Try Ottawa or Washington. These offices exist to inform. They'll also gladly answer your questions. Again, no charge.

Mission boards and missionaries

This will be the primary source for missions information, which is the main thrust of the project. But a few words of caution before you dash off a letter.

Don't expect too much from missionaries. They are busy people. Ask to be put on their mailing list. Don't seek information from them that you can get elsewhere. If you expect return mail, pictures or special information, enclose a dollar to cover postage. It's only common courtesy. Sometimes missionary children will answer your letters if you request it.

Mission boards are a better source. They are set up to issue information. They have all sorts of folders, pamphlets and brochures. Don't hesitate to ask. Addresses can be obtained through your pastor.

Mission-oriented magazines

Some religious magazines specialize in overseas church news and stories. Christian Times and World Vision Magazine are two interdenominational papers that give wide coverage to contemporary missionary activity. There are many others.

Christian books

Religious bookstores carry a large selection of mission-related books. Many are inexpensive paperbacks. Use biographies. Your family is most interested in other people. Perhaps read a little from a book during family devotions.

Newspapers, general magazines, books

Don't overlook your daily paper. World news takes considerable space in the paper. The political, social and economic events that make headlines in the paper may be having a big impact on the church's activity. When a currency is devalued, how does it affect a missionary's income? How do student riots hinder his ministry and outreach?

For example, Korea recently passed a law permitting Korean money to be sent out of the country for the first time, a news item that probably was buried on the business page of your paper. But this had big implications for missions. Korean nationals can now be sent and supported by the Korean national church to other Asian countries as missionaries.

Pen pals

There are many ways to get pen pals. Many children's magazines list them. Missionaries can put you in touch with Christians in other countries. Many teenagers overseas are eager to have American and Canadian friends.

This will give you a personal and more intimate relationship with the country. Exchange pictures. Ask questions.

Missionaries on furlough

Entertaining a missionary in your home can be an exciting and fascinating experience for your family. Ask your pastor for the opportunity to have a missionary or national in your home next time one comes to your church.

Ask questions about his family, living conditions on the mission field, his

Continued on page 44

Calvin C. Ratz is a missionary with Canadian Assemblies of God in charge of 20 day schools in Hong Kong.



globe at a glance



Dr. W. Stanley Mooneyham named head of World Vision

Dr. W. Stanley Mooneyham has been named president of World Vision International. Currently vice-president in charge of international relations for the Billy Graham Evangelistic Association, Dr. Mooneyham will take his new post on July 1.

No stranger to World Vision, his wide travels and his close personal acquaintance with the organization's top executives have made him familiar with its role as a relief and missionary service agency. For nearly two years he and his family have been living in Asia.

EVANGELISM

CRUSADE OF THE AMERICAS — Currently 100,000 Baptist congregations in 26 countries in the Western Hemisphere — an estimated 25 million people — are involved through prayer, personal witnessing and simultaneous evangelistic services in what has been called "one of the greatest evangelistic efforts in history."

In the United States the Southern Baptist Convention through its Radio and Television Commission has produced three color telecasts with evangelistic emphasis. They were shown during March and April in 39 metropolitan areas.

During the first one-week campaign, involving 20 Mexico churches of the Guerrero Baptist association, 592 professions of faith were recorded, according to an RNS report.

Dr. Rubens Lopez, pastor of Villa Mariana Baptist Church, Sao Paulo, Brazil, suggested in 1965 that Baptists in North, Central and South America plan a joint evangelistic thrust.

A continent-wide follow-up program is planned during 1970.

BAPTISTS WORLDWIDE 1970 — Taking impetus from the 1969 Crusade of the Americas, Baptists in at least 23 countries are planning intensive evangelistic programs in 1970.

SPAIN — Hoping to create a new surge of life for Spanish Baptists, plans for a nationwide campaign were made in Madrid on February 5. Theme of the campaign is to be "Christ, the Only Hope." Evangelists from Latin America are working with national pastors in planning the campaigns.

AFRICA — Selecting 11 cities as major targets, Baptists of seven East and Central Africa countries laid plans for evangelistic campaigns in September and October of 1970. Cities singled out for intensive evangelism are Nairobi and Mombasa, Kenya; Dar es Salaam and Arusha, Tanzania; Blantyre, Malawi; Ndola and Lusada, Zambia; Salisbury and Bulawayo, Rhodesia; Kampala, Uganda; and Addis Ababa, Ethiopia.

ASIA — Immediately preceding the Baptist World Alliance meeting in Tokyo, July 12-18, 1970, Baptists plan large-scale evangelistic campaigns in at least 14 Asian countries.

Baptists in Indonesia have already requested 25 evangelists from South America, Africa, Europe, the Middle East and North America to assist in campaigns involving every Indonesian Baptist church. Other countries participating in the campaign, called "New Life in Jesus Christ," are to be Japan, Korea, Okinawa, Taiwan, Hong Kong, the Philippines, Guam, South Vietnam, Singapore, Malaysia, Thailand, Pakistan and India.

EVANGELISM SEMINARS — In a new project called evangelism seminars, Evangelism International founded by Dr. John Haggai is endeavoring to strengthen the local pastor's knowledge of the "how" of evangelism, rather than the "why."

First of the seminars was held in Great Britain where meetings were conducted by Dr. Haggai in 11 cities. These were followed by a 10-day seminar in Indonesia involving 200 Indonesian Christian leaders. From this group 25 to 30 leaders will be chosen to attend the first sessions at the International Evangelism Training Center in Switzerland in September.

COMMUNICATIONS

Radio

HLKX, KOREA, EXPANDS — HLKX expanded operations February 1 with new transmitter facilities located 10 miles south of Inchon on the west coast mudflats of Korea.

The new facilities enable the 50-kilowatt signal to be amplified to 85-100 kilowatts in predetermined directions. During daylight hours the beam blankets North and South Korea while during the night the signal goes out over China and Russia.

INUPIAT NEW TESTAMENT — Eskimos of Northern Alaska raised $150 to buy the recently released Inupiat New Testament for those among their own people with special needs. *Christian Times* reports that demand for the new version is so great that a second edition is being planned.

FINNISH TRANSLATION BEGINS — A new translation in modern Finnish began this year in Finland under the sponsorship of the Finnish Bible Society and the Inner Mission Society of the Church of Finland. The translation is to be available by the end of 1970.

BIBLE SOCIETY GAINS AND REEVALUATES — Despite a drop of $101,675 in the giving of denominations to the work of the American Bible Society, contributions to the ABS rose in 1968 by $300,000 to a total of $7.4 million.

The largest increase in support came from what the Society lists as "non-living donors," investments, legacies

World Vision's founder, Dr. Bob Pierce, who resigned the presidency in 1967 on account of ill health, is presently undergoing medical treatment in Switzerland. Upon his recovery he will continue his schedule of international speaking engagements.

Dr. Richard C. Halverson, who has been one of the directors of World Vision since its incorporation in 1953, has been serving as interim president. He continues as chairman of the board of directors.

Other officials who will continue with their present responsibilities are Dr. Ted W. Engstrom, executive vice-president, Larry Ward, vice-president/overseas director, and Dr. Paul S. Rees, vice-president at large.

Dr. Mooneyham, 43, has had a wide range of experience in evangelism, administration, journalism and public relations. In 1966 he was the coordinating director for the World Congress on Evangelism, an international gathering of nearly 1300 evangelists and church leaders held in Berlin, West Germany. Billy Graham was honorary chairman for the historic meeting, which was sponsored by Christianity Today. In 1968 Mooneyham was coordinating director for the Asia-South Pacific Congress on Evangelism held in Singapore.

Dr. Mooneyham started out early in life to be a journalist, but gave up a newspaper career for the Christian ministry. After five years as a pastor he started a Christian magazine for his denomination, the Association of Free Will Baptist Churches. He remained a preacher, however, and continues to speak around the world.

Before joining the Billy Graham team in 1964, Dr. Mooneyham served as editor of United Evangelical Action magazine, published by the National Association of Evangelicals. Prior to leaving NAE he was interim executive director.

Before his association with NAE in 1959, he was executive secretary for the Free Will Baptists. Elected to this position at the age of 27, he was the youngest executive ever to head the 200,000-member body.

Still an active writer and editor, Mooneyham serves as editorial director of the Master Library, a ten-volume set of religious books, as well as a member of the editorial board of Word Books. For his journalistic achievements Houghton College (N.Y.) awarded him the Litt.D. degree in 1964.

and endowments.

In a meeting in Oaxtepec, Mexico 100 church leaders and Bible Society executives declared that distribution of the Scriptures is not enough. They emphasized the need for literacy work.

They stated, "Inasmuch as a great sector of our Americas has not had the opportunity of learning to read, the common man has been hindered from access to the Word of God and many good intentions to distribute it have been frustrated for the same reason."

LATIN AMERICA

BRAZIL PROTESTANTS 10 PERCENT OF POPULATION — In predominantly Roman Catholic Brazil approximately 10 percent of the 89.4 million people are Protestant. The figure is based upon constituency in "declared Protestant families" and not on full membership. A total of 2991 foreign missionaries work in Brazil, an increase of 400 over April 1967. The figures were compiled and released by Missionary Information Bureau in Sao Paulo.

PROTESTANT FIRST IN ITALY — The first nondevotional program to be broadcast on behalf of Protestants began February 2 on the Italian State Radio Network. In addition to the usual brief devotional broadcast at 7:35 a.m., 10 minutes will be given to information about Protestant church activities in Italy and abroad, plus comments and short interviews.

Literature

PIDGIN NEW TESTAMENT — Papua, New Guinea held church services and celebrations February 23 to mark the release of the Pidgin New Testament.

The British and Foreign Bible Society, which is distributing the New Testament, said at its release, "The Pidgin New Testament is expected to have the greatest effect on a language since John Wycliffe published his English Bible 600 years ago. Translators believe it will standardize the vocabulary, grammar and sentence structure."

The New Testament will be used largely in New Guinea and some areas of Oceania.

CHINESE BIBLE FIRST — First Roman Catholic translation of the Bible into Chinese directly from the original texts has been published by Franciscan fathers in Hong Kong. Previous Catholic Chinese translations exist but are based on versions in languages other than original Greek and Hebrew.

TRANS WORLD RADIO EXPANDS — In January TWR officially began using its new studio-office complex on the island of Bonaire in the Netherlands Antilles. The broadcasting/recording/production center produces and broadcasts in 13 languages.

February 22 marked the 15th anniversary of Trans World Radio which began as the 2500-watt Voice of Tangier and has expanded to the present daily use of 2,650,000 watts of total transmitter power for both Monte Carlo and Bonaire stations.

Also during February TWR began its first Christian program in the Berber language, bringing the total number of languages used on TWR broadcasts to 33. There are seven million Berber-speaking people living in Morocco and the weekly quarter-hour program will be broadcast on the 400,000-watt medium wave which is easily received in Morocco.

METHODISTS RESTRUCTURE — Forming what they call "the most widely representative body in Latin American history" Methodists in 10 countries created the "Council of Latin American Evangelical Methodist Churches." The regional organization which embraces 129,000 members was formed February 6 at the final quadrennial session of the Latin America Central Conference of The United Methodist Church.

AFRICA

CHRISTIAN-MUSLIM TENSION IN TANZANIA — Vice-President Abeid Amani Karume warned in January at a youth festival that religion is one of the weapons being used to stir up trouble in Africa. He charged that imperialists are trying to drive a wedge between Christians and Muslims "and God knows what devastation can be wrought by religious discord." He also warned Muslims to be vigilant against "Christian infiltration."

According to an RNS report, observers in Dar es Salaam feared that the tensions which have grown in recent years might have been increased by Karume's speech.

AFRICANS PLAN BOTSWANA MISSION — In their first "foreign" mission effort the United Methodists in southern and central Africa are planning a mission work in Botswana. Backed by the Division of World Mission of the United Methodist Church, plans are being considered for a hospital and secondary school in northwest Botswana. Botswana will be the 56th country in which Methodist mission work is carried on.

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people make the news

Evangelist **Billy Graham** served as a "substitute" preacher at a small church in the village of Cuvu, Fiji Islands. When the scheduled preacher could not attend, the village Christians asked Graham to speak. He was on his way to a crusade in New Zealand. Graham said it was the first time since he became an evangelist that he has been a "substitute" preacher. "And I enjoyed it," he said.

Mrs. Edward Grimshaw and **John Ockers,** Sudan Interior Mission missionaries, were honored by the Republic of Niger for their respective work as a nurse in Niger's only leprosarium and as founder of a boys' farm school where the millet yield was raised 425 percent.

Dr. **Dalton Fonseca Paranagua,** a 40-year-old surgeon and lay preacher of the First Baptist Church, was elected the mayor of Londrina, Brazil. He is the first evangelical to hold such a position in Londrina.

The Rev. **Herbert Caudill** and the Rev. **David Fite** returned to the United States February 12 after nearly four years of imprisonment in Cuba. Both are Southern Baptist missionaries.

The Rev. **Ndabaningi Sithole,** African nationalist leader and a clergyman of the United Church of Christ in Rhodesia, will not appeal his six-year prison term at hard labor, according to the Rhodesian government. Sithole was sentenced early in February on charges of conspiracy to murder Premier Ian Smith and two cabinet members. Sithole denied the charges. He was trained at Andover Newton Theological Seminary in Massachusets.

Ato Kebeda Gobena, 29-year-old layman of the Ethiopian Orthodox Church, assumed duties in January as technical director of the Lutheran World Federation's Radio Voice of the Gospel station in Addis Ababa, Ethiopia. He succeeds a layman of the Lutheran Church in America.

Dr. **Paul C. Empie,** general secretary of the USA National Committee of the Lutheran World Federation, has been elected to a new term as president of Lutheran World Relief succeeding the late Dr. Franklin Clark Fry.

The Rev. **Johannes Gultom** became the first bishop of the autonomous Methodist Church of Indonesia at its general conference in Sumatra late in February. Gultom is 37 years old, making him the second youngest bishop in world Methodism.

The Rev. **Larry Cheah** assumed duties as youth secretary for the East Asia Christian Conference in January this year. The 33-year-old pastor will supervise EACC youth activities in 16 countries.

Missionary **Leonard S. Ingram**, 92, died in Mexico City January 2. He first went to Mexico in 1898 and became active in writing pamphlets and translating Christian books. He leaves a legacy of nearly two million pamphlets and books distributed in his lifetime.

Bishop **W. Y. Chen,** the last of the Methodist bishops to serve mainland China, died in Chungking at the age of 70, November 8, according to Methodist sources. Bishop Chen had been imprisoned by the Chinese Communists from 1950 to 1959 when he was released to house arrest because of serious illness.

National witch doctor proposed in Malaysia

When a kind of Malaysian witch doctor known as a bomoh was flown from Kuala Lumpur to Kota Kinabalu, capital of Sabah state, to prevent rain during the visit of King Ismail Nasiruddin Shah and his queen, it was a good example of the strong faith that many still have in these men.

It had been raining in Sabah daily for the month prior to the king's visit. The state was determined to make the visit dry. Though the bomoh made no promises, wherever the king went the sky was blue, according to a UPI report from Kaula Lumpur.

Some believe that the bomohs can keep away rain, cure diseases, drive away evil spirits and bring good luck.

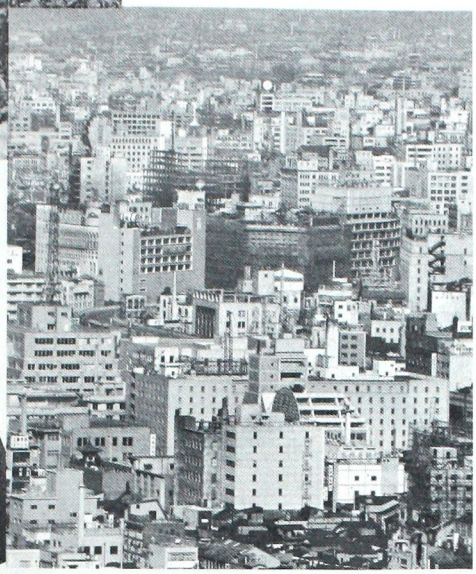
In January, according to a UPI report, an opposition member of parliament from the pan-Malaysian Islamic party in Kelantan state — an area known for its Malay bomohs — proposed that the parliament appoint a national bomoh and install him in the national mosque in Kuala Lumpur. He also proposed using reliable bomohs to prevent the annual floods which cost millions of dollars of damage.



Japan in 1957

COVER PHOTO BACKGROUND

Photos by John Hoagland



Japan today

If you guessed that our cover photo was taken in Japan in 1957, you were right. It is the yard of a farm in the vicinity of Mount Fuji. The cover picture, plus another view of this farm (left), indicate that it belongs to a middle class farming family, typically consisting of husband, wife, three children and perhaps one grandmother who is widowed and now lives with "her children."

Although no people appear in these pictures, they tell a story of people in Japan today. Like many other areas of our world, Japan is becoming more urbanized, more industrialized. The peaceful setting of the family farm is not a thing of the past, but it is gradually becoming more marginal in the life of Japan. Yet, here on the farm, as well as in the bustling streets of Tokyo or Osaka, are people who need to know God's love in the person of Jesus Christ.



PLAY OUR WV QUESTION GAME AND WIN NOTHING BUT OUR ADMIRATION

1 QUESTIONNAIRE

If you could leave on a trip today, which continent would you most like to visit?

- ☐ Africa
- ☐ Asia
- ☐ Australia
- ☐ Europe
- ☐ North America
- ☐ South America

2

Have you traveled outside the United States?

- ☐ Yes
- ☐ No

3

If you had a chance would you take a trip into space?

- ☐ Yes.
- ☐ No, never!
- ☐ Not if it involved travel on Sunday.

4

What is your reaction to questionnaires?

- ☐ Hate them!
- ☐ Depends which one.
- ☐ Can take them or leave them.
- ☐ Love to answer questions!

Continued on next page

In the following list please check the **five** which you consider the most serious world problems.

- ☐ Mental health
- ☐ Poverty
- ☐ Communism
- ☐ Birth control
- ☐ Population explosion
- ☐ Racial unrest
- ☐ War
- ☐ Urban renewal
- ☐ Famine
- ☐ Arab-Israeli tensions
- ☐ Decline of religion

6

Of the five you checked in question 5, which is the most serious problem of all? _____

7

Which of the following phrases are familiar to you (so that you can associate the phrase with a particular time, place or person)?

- ☐ 23 Skidoo.
- ☐ Heavenly days, McGee.
- ☐ What's up Doc?
- ☐ Dinkum, dinky die
- ☐ Va-ary interesting!
- ☐ Marshall McLuhan, what are you doin'?

8

FOLD HERE

Do you contribute money to missionary work outside the United States?

☐ Yes ☐ No

9

Have you ever eaten a meal with (or entertained in your home) a Christian who comes from some country outside North America?

☐ Yes ☐ No

10

What might keep you from mailing back this questionnaire?

- ☐ No postage stamp.
- ☐ Don't know how to fold and seal the thing.
- ☐ No Scotch tape or glue handy.
- ☐ It's a dumb questionnaire anyway.
- ☐ I hate **all** questionnaires.
- ☐ Other_____

FOLD HERE

postage stamp

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WVQ



FACTS OF A FIELD

LIBERIA: Africa's oldest independent republic, was founded by a colony of freed slaves from the United States. Both its name and its official motto, "Love of liberty brought us here," allude to this unique historical beginning. Few African nations have a more meaningful heritage or are more in need of contemporary Christian attention to their problems.

One of the smaller nations in size, Liberia is situated in the southwest corner of the great western bulge of the continent on the Atlantic Ocean. Its neighbors are Ivory Coast to the east, French Guinea to the north and Sierra Leone to the northwest.

The American Colonization Society, a white abolitionist group, established the colony of Liberia in 1822 as a haven for freed slaves from America. As Negro colonists settled, white governors were appointed. Liberia was declared a free and independent republic in 1847.

The constitution and the congress are modeled on those of the U.S. The president, elected for an eight-year term and successive four-year terms, appoints the cabinet. Although the tribes are included as voting citizens and are represented in the congress, they have not been traditionally active in national political affairs.

Paradoxically western and African, Liberia has maintained the economic and cultural cleavages which were present in its earliest history.

THE PEOPLE. Along the coast lives an elite class of American-Liberians, descendants of the former slaves who founded the nation. These 15,000 to 20,000 persons comprise a ruling minority of about five percent of the

LIBERIA VITAL STATISTICS

NAME: Republic of Liberia
AREA: 43,000 square miles (slightly larger than Ohio or Tennessee).
POPULATION: 1,115,000 persons (about the size of Denver, Colorado).
CAPITAL: Monrovia (population over 81,000 — about the number in Reno, Nevada)
OFFICIAL LANGUAGE: English, spoken by 20 percent of the population.
FLAG: Eleven horizontal red and white stripes with a single white star in corner field of blue.
MONETARY UNIT: Liberian and U.S. dollar of equal value.

Learning to read is an exciting experience for one of Liberia's 85 percent who are illiterate.



population. Control of the government and the country are essentially in their hands. Most are nominal Christians with a long history of exposure to Christian missions and institutions.

The indigenous population, living mostly in the interior, includes some 30 tribes. Most still embrace their primitive spirit-worship religions. A small segment is Muslim.

ECONOMY. About 80 percent of the population is engaged in forestry, fishing, livestock and agriculture. The land produces fibers, palm kernels, rice, cassava, coffee, cocoa and sugar, but many food products have to be imported. Rubber and a 68 percent pure iron ore are the country's chief exports, giving Liberia a favorable trade balance. Ore shipments constitute about four-fifths of total exports. An important source of capital is registry of foreign ships under the Liberian flag. Its merchant fleet is the world's largest.

MISSIONS AND THE CHURCH. Mr. and Mrs. Ephraim Bacon, former agents of the American Colonization Society, were the earliest missionaries appointed under the newly formed (1821) Domestic and Foreign Missionary Society of the Protestant Episcopal Church. They were refused entry, however, by the Colonization Society, which forbade missionary effort in the young country. The James Thompsons, Negro citizens of Liberia, volunteered and were appointed in 1835. They began a school with seven pupils. The first Baptist church in Monrovia still stands — founded by pastors among those early Negro settlers. First white missionaries came in 1833—Methodist, Presbyterian and Congregational workers. Negro missionaries from America were active as well.

Incredible health hazards awaited missionaries at the very outset. The Church Missionary Society lost 44 out of 79 missionaries in their first year of service before 1830. Of 75 sent by the American Presbyterian Mission 31 died. The first Methodist missionary, B. M. Cox, who perished in 1833 after four months on the field, appealed, "Let a thousand fall before Africa be given up."

Sudan Interior Mission's radio station ELWA, the first in Africa, broadcasts from near Monrovia and touches the western central continent and the Middle East. Liberia's Department of Information reports an increase of more than 30 percent in the number of radios in Liberia in 1966. There are presently more than 150,000 sets.

The Lutheran Church reports a significant breakthrough in village evangelism through utilizing the social structure and decision-making processes of extended family units. Group decisions often result in 50 or 100 or more "standing for God." All within the group become involved in concern for other neighbors. Evangelism is not considered the task of professionals but of all members. The Lutheran Church entered Liberia 108 years ago. Current membership is 17,000.

The Methodist Church in Liberia, 136 years old, is largely self-directed since 1965. Liberians supervise schools, coordinate medical services, determine deployment of missionary personnel and financial assistance. Use of planes promises to accelerate church development, adding stronger emphasis to Christian education, literature, literacy and medical services in remote areas. Literacy and Bible translation work are geared toward the 85 percent of Liberia's people who are not literate.

More than three dozen mission agencies and nearly 500 missionaries, accompanied by a force of almost a thousand national workers, minister in Liberia today. Missions establishment includes 7 hospitals, 40 clinics, 152 schools and 10 seminaries. Some 30 North American mission boards working here include Assemblies of God, Baptist Mid-Missions, Lutheran Church, Protestant Episcopal, Southern Baptists, Sudan Interior Mission, United Methodist, United Pentecostal and Worldwide Evangelization Crusade. A trend toward effective evangelical fellowship among churches and missions within the country is reported.

According to at least one observer, the Liberian church is not a strong one. Bible usage is to be encouraged. The government decree that English is to be the language of the church and the school has retarded Bible translation into the national languages.

The Rev. Augustus Marwieh, a Liberian educator born in the interior, reports letters from jungle tribes requesting that evangelistic work and teaching be conducted among them. Liberia's President William V. X. Tubman recently expressed alarm at the growing delinquency rate, attributing much of it to the absence of the Bible from the schools. Also decrying increasing Communist influence, he recommended reinstatement of Bible study and punishment of students in the schools. He has more recently implored: "Let us recognize the need to have Christ as the spiritual center of balance in our quest for a realistic and lasting world peace."

The almost impassable swamp area separating the interior and the coastal zone might be symbolic of those obstacles remaining which hinder evangelism and communication between the "two Liberias." Concerted prayer could hurdle the chasm and substantially affect the trend of evangelism in Liberia.



Leprosy patients at Ganta, Liberia, learn finger exercises.

MIDDLE EAST IN FOCUS

TENSIONS IN THE MIDDLE EAST ARE ESCALATING AGAIN. In spite of the fact that the major powers want to reduce the risk of war they are drawn into the whirlpool of Arab-Israeli animosity. Border skirmishes continue. In addition, airliners belonging to Israel and to the Arab countries have become prime targets in the military and paramilitary adventures of the Middle East nations.

TOURIST TRADE IS ONE OF ISRAEL'S ECONOMIC LIFELINES. Most tourists travel into Israel by air. Thus airliners are vital to Israel's economy, and much the same is true of some of the Arab countries, especially Lebanon. This appears to be the reasoning behind the hijacking of an El Al Israeli airliner last July, an attack on another Israeli airliner in Athens in December, and another attack on an El Al airliner in Zurich in February. In retaliation for one of these incidents Israel unleashed a massive commando attack on aircraft at the international airport in Beirut, Lebanon. Thirteen commercial airliners were destroyed, but nobody was killed.

ISRAEL WAS WIDELY CRITICIZED FOR OVERREACTING. Within several days Britain announced it would sell Jordan ground-to-air missiles. Then France placed an embargo on all arms shipments to Israel. Thus for the first time since the six-day war in 1967, Western policy taking shape in Washington, London and Paris seemed to make a major shift toward the Arab world. This leaves Israel feeling very lonely but all the more determined. At 21 years of age, the young nation is vibrant with the instincts of self-preservation, independence, and a strong will to succeed amid a hostile atmosphere.

ISRAEL IS DETERMINED NOT TO REST ON PAST VICTORIES, and it also refuses to become inflexible and predictable in matters of policy. It participates in the processes of the United Nations, but will not allow itself to be swayed by the sanctions of international bodies such as the UN if those sanctions seem to be set against Israel's policy and its own best interests. Arab threats to "drive the Jews into the Mediterranean" are not forgotten in Israel. Thus, if it cannot acquire adequate arms from outside nations, Israel has determined to build armaments of its own.

ARAB NATIONS ARGUE THAT THEY MUST DEFEND THEMSELVES against Israel's military capability. Communist countries have responded over the years by supplying arms in great quantities to the Arab countries. The Soviet Union has provided a flow of arms into Egypt both prior to and since the war of 1967. Meanwhile, the Russian navy has become a presence in the eastern Mediterranean. Thus the arms buildup in the area proceeds. Western powers are continually on the spot. Despite their desires to maintain stability in the area they are inevitably drawn into the conflict through the fear that any serious imbalance will result in a major blowup.

MANY CHRISTIANS SEE THIS AS THE POSSIBLE SETTING FOR ARMAGEDDON. It is important to be watchful of such events and "understanding of the times." But it's not enough just to "wait and see." This latter reaction suggests a sort of paralysis which can be deadly. In addition to being watchful of events within a pattern of unfolding prophecy, it is important to see the implications of the situation from the standpoint of Christian concern and witness as applied to the Middle East. If there is any part of the world where Christianity is misunderstood, this is it. And for good reason. Historically, Christian performance in the area has been largely responsible for misunderstanding.

CHRISTIANS FROM WESTERN NATIONS DO NOT FIND THEMSELVES PARTICULARLY WELCOME in the Middle East, in Israel or elsewhere. This is particularly true if their obvious purpose is to make Christians of the local populace. The degree of rejection at this point is a good index to the misunderstanding which has built up over centuries. The first problem that the Christian must solve is the problem of misunderstanding, and if faced on precisely these grounds the task is not impossible.

NO QUICK TURNAROUND IN THIS SITUATION IS LIKELY. But some observers feel there is an increasing openness, especially where there is a desire for genuine understanding and goodwill.



Dr. Sarah Gudschinsky of Summer Institute of Linguistics

She helps them teach the world to read

"There's no point in giving people the Scriptures in their own language if they can't read," declares Dr. Sarah Gudschinsky, literacy coordinator for Wycliffe Bible Translators and its sister organization the Summer Institute of Linguistics. "Scriptures that cannot be read are of no value."

Thus she sums up why she is devoting her life to the problems of teaching people to read. It is this concern which took her in the past two years to more than 12 countries as a consultant to missionaries working with dozens of languages. She is one of the few linguists in the world specializing in literacy.

During three and a half months in Vietnam in 1967 she assisted in a government program of preparing materials for use in the schools in four highland languages. Materials in one of the languages are in use this year. Completion of the rest was set back by the 1968 Tet offensive when much of the data was destroyed.

During a month in Jerusalem in 1965 Dr. Gudschinsky helped literacy workers from 26 countries with problems of primer making and teaching. Last year she participated in literacy workshops in India, Nepal, the Philippines, New Guinea, Australia and New Zealand.

Major project under way at present is revision of her *Handbook of Literacy* published in 1951. She hopes to complete the revision "sometime this year" though that hope is beginning to dim as many other demands steal from her time.

For ten weeks this summer she will again be teaching literacy courses at the University of Oklahoma where she set up two new courses last summer in the Summer Institute of Linguistics. One is a basic course designed for people doing literacy work in a single language. The second is a seminar for literacy consultants engaged in helping other people with the literacy programs of their particular languages. Unique aspect of the introductory course is laboratory work in the Kiowa language, including actual preparation of materials for teaching people to read, with emphasis on how to adapt to various languages and cultures.

Sarah Gudschinsky is a voracious reader herself. "I read anything and everything," she says, "like an alcholic drinks. You might call me a bookoholic."

As a child growing up in Bay City, Michigan, Sarah was "interested in everything." After graduation from high school in the middle of the depression she took two years of junior college, then taught for a year in a tiny rural Michigan school with nine pupils scattered through seven grades. From her salary of $480 for eight months of teaching she not only paid living expenses but managed to save enough to complete her last two years of college in Mt. Pleasant, Michigan, working for room and board.

Through the influence of a beloved teacher she had received Christ as Savior during her senior year in high school. After ten years of teaching in Michigan's public schools, she decided to take a year off to attend Bible college — "with a vague idea of possibly entering some kind of full-time Christian work." During her second semester at Columbia Bible College she took a basic linguistics course taught by Ethel Wallis, a Wycliffe translator engaged in literacy work in Mexico. That course changed the direction of Sarah's life.

At semester's end she enrolled in the Summer Institute of Linguistics at Norman, Oklahoma, and by August she was on her way to Mexico to work with the Mazatec Indians.

After working with the Mazatecs from 1949 to 1955 she earned a Ph.D. in linguistics from the University of Pennsylvania during an extended furlough. Assigned to Brazil as linguistics consultant, she became advisor and supervisor of literacy programs in some 30 tribes. She also began teaching linguistics in the brand-new University of Brasilia at its opening in 1962.

When she was appointed to the post of literacy coordinator in 1965 her field of action became the world. Since then she has contributed her knowledge of literacy methods in seminars, conferences and workshops in all parts of the globe.

She describes as one of her most rewarding experiences an encounter with members of the elusive Urubu tribe of northern Brazil. The 50 or so people of the village could speak no Portuguese and the linguists had never before heard Urubu spoken. Sign language was their only means of communication. Their task was to find out enough about the language to determine its similarities to others in which translators were already working.

A youngish man who seemed to be a village leader quickly caught on to what the team wanted and became very helpful in giving the names of things and the verbs to describe various actions. In three and a half days they they were able to fill out most of a 300-item basic word list and were even able to identify a continuing-action suffix and a completed-action suffix for use with verbs — an accomplishment which might normally take many weeks or months.

"It was *much* more than we had any right to hope for in three or four days," she says.

In this brief time she was also able to isolate the word for asking "who." But she recalls ruefully that although probably every person in the village asked her, "Where is your husband?" and "Where are your children?" she was never able to get the word for "where." The harder she tried the more wrong answers she got.

The team had to leave abruptly at noon on the fourth day when the guide who had brought them to the village became uneasy at not being able to communicate and refused to stay any longer. But they had gained an idea of what the language was like. A couple was assigned to this tribe shortly afterward and is working there today.

In addition to her *Handbook of Literacy*, Sarah Gudschinsky has written *How to Learn an Unwritten Language* (Holt, Rinehart and Winston, 1967)

and many articles relating to linguistics and literacy.

Her spare-time interests include playing a harmonica ("but strictly for my own enjoyment"), working the math puzzles in *Scientific American* and listening to classical music (Bach is her favorite). Though she also enjoys hiking, she doesn't have much time for it except when it's necessary in the course of her work.

In today's shrinking world, with new roads and airstrips everywhere, the tribes are no longer isolated and undisturbed, says Dr. Gudschinsky. Consequently she feels literacy work is more important than ever before. "Their greatest need is the gospel of Jesus Christ and a new life in Him. And literacy is the key that will unlock for them the Scriptures that are being translated into their languages."



Paul Finkenbinder of Latin American Radio Evangelism

He's Brother Paul to Millions

For years he was just a voice on their radios. The voice of "Hermano Pablo" —Brother Paul—"bringing you a message of hope and peace. . . ."

It was a voice probably heard by more people in Latin America every day than any other voice.

When Paul Finkenbinder began appearing in crusades in major cities of Central and South America three years ago, Hermano Pablo became a living, breathing person whom people not only heard but now saw as he testified of God's power and saving grace.

Finkenbinder had been on radio in San Salvador since 1952, first with a weekly broadcast, then with a daily program called "Un Mensaje a la Consciencia"(A Message to the Conscience). Broadcasting at first from his garage with equipment mounted on mission-ary barrels, he squeezed his radio time between other duties as a missionary of the Assemblies of God.

His program was aired over radio station YSU at the least popular hour of the broadcast day. But a survey revealed it to be the most listened to program at that hour among all the stations in El Salvador. It stole only five minutes of a busy day, but the impact left much food for thought.

One day Finkenbinder appeared at the doorway of his studio garage where he had been working. In his hands were two reels of tape. His face was beaming. "Look, I have a finished program on tape. This other reel is a new, unused tape. If I had another tape recorder I could copy this and send it to another station." He was elated.

The vision kept growing. Mission assignments were adjusted to allow Finkenbinder to devote more and more time to radio. By 1958 a full-time radio ministry seemed imperative. Thus the outreach broadened to include over 120 stations in 21 Latin American countries, 250 releases daily and a potential audience of over 70 million.

With time, Finkenbinder launched into an interdenominational outreach, Latin American Radio Evangelism. Studios and offices are now located in Costa Mesa, California. A staff of six helps carry on the network ministry, which has expanded to include a Bible correspondence course, television programs, 30-minute filmed Bible dramas, open-air crusades in strategic cities and counseling for crusade converts.

Since 1967 "Hermano Pablo Crusades" have been held at the invitation of local churches in Argentina, Spain, Costa Rica, Bolivia, Honduras and Nicaragua. A campaign is scheduled for Dominican Republic later this this year. Finkenbinder also appeared in the Evangelism-in-Depth campaign in Colombia last year. LARE personnel help the local ministers to organize the crusades, conduct personal witness classes and follow up decisions.

A son of missionary parents, Paul Finkenbinder was born and reared in Puerto Rico, a fact which carried with it two important assets. One was that of having parents who believed and trusted implicitly in God. Second was the Spanish language. Paul was born into it, brought up in it, and until 14, schooled in it. Speaking Spanish more fluently than English was to give him immediate acceptance by Latin Americans years later.

A varied education saw Paul through high school in New York City, Bible training at Zion Bible Institute in Providence, Rhode Island, post-graduate work at Central Bible College in Springfield, Missouri, and later pioneering a church in Raton, New Mexico. While at Zion Paul felt God was dealing with him concerning foreign missionary service. All natural tendencies struggled against such a life. He well knew the hardships involved. But eventually he yielded to God and dedicated his life to service overseas.

It was also at Zion that he met Linda Swartzentruber, whom he persuaded to become Mrs. Paul Finkenbinder. They have five children: two sons and a daughter who are married, one daughter in high school and one in junior high.

"Brother Paul" spends approximately two months a year in Latin American crusades. The rest of his time is devoted to reaching by radio as many as possible of the 254 million people who crowd Latin America.

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INTERCULTURAL COMMUNICATIONS LITERATURE SEMINAR for management/leadership personnel and mission magazine editors at Green Lake, Wisconsin, April 8-11, sponsored by Evangelical Literature Overseas.

LEPROSY SEMINAR at the United States Public Health Service Hospital in Carville, Louisiana, April 10-16 sponsored by the American Leprosy Missions.

ANNUAL CONVENTION OF EVANGELICAL FOREIGN MISSIONS ASSOCIATION at Netherland-Hilton Hotel in Cincinnati, Ohio, April 15-17.

SPACE AGE COMMUNICATIONS CONFERENCE at Arrowhead Springs Hotel, San Bernardino, California, June 7-13.

STUDENT MISSIONS LEADERSHIP WORKSHOP at Wheaton College, Wheaton, Illinois, June 8-14. For information write Student Foreign Missions Fellowship, 130 North Wells, Chicago, Illinois 60606.

PRACTICAL MISSIONARY TRAINING SUMMER COURSE in Mexico and Central America, June 20 through August 18. For information write PMT, Box 628, Fullerton, California 92632.

ALL AFRICA CONFERENCE at Abidjan, Ivory Coast, September 1-12 sponsored by All Africa Conference of Churches.

CHURCH GROWTH SEMINAR at Winona Lake, Indiana, September 2-5. For information write EFMA, 1405 G Street, N. W., Washington, D. C.

UNITED STATES CONGRESS ON EVANGELISM in Minneapolis, Minnesota, September 8-14. For information write U.S. Congress on Evangelism, Box 3686, Loring Station, Minneapolis, Minnesota 55403.

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✳ **Christian Student Travel Program** offered by Inter-Varsity Christian Fellowship combines overseas holiday with opportunity to meet Christian workers abroad and participate in IV training program in breathtaking Austrian Alps. For more information write: CSTP, Robert H. Baylis, 32 Dolores Way, Orinda, California 94563.

✳ **Study and travel tour** of the United States, with brief visits in Canada and Mexico, is offered by Azusa Pacific College — and the six-week tour racks up six credits in United States History transferrable to college of your choice, besides ample time for recreation and entertainment. Details available from Curtis Tours, Inc., P. O. Box CA, Azusa, California 91702.

✳ **Tourism is important** from a Christian standpoint. The movement of people from place to place involves exchanges of ideas and experience. What could be more conducive to Christian witness? Yet there is a problem. Contacts with other people and places can be superficial. Development of meaningful contacts is something else, which usually involves solid planning, sensitivity to people, willingness to listen and a genuine interest in other cultures.

✳ **Christian Voyage of Self-Discovery,** seven-day cruise in the Caribbean, combines travel with discussions led by Keith Miller, Kenneth Chafin and Gary Demarest, departs from Miami May 9, sponsored by Word, Inc., Box 1790, Waco, Texas 76703.

✳ **Summer tours to Latin America** and the Caribbean, offered by World Gospel Crusades, include a "Summer of Service" in Guatemala (June 24-August 4), a Mexico vacation crusade (June 24-August 4) and a Caribbean vacation crusade (June 27-July 11). All offer opportunity to combine Christian service with travel. Address inquiries to World Gospel Crusades, Box 3, Upland, California 91786.

✳ **Singapore's tourist pampering** includes plans for a tourists' complaints bureau, creation of a super-courteous taxi service (with air-conditioned taxis yet!), relaxation of travel formalities and legislation to regulate and control travel agents and tour operators.



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STUDENT CENTER WORKER — The Crusade operates a student center in the heart of the University area in Manila. Approximately 200 students per day visit the center, which offers a number of complimentary ministries.

For complete information write to personnel secretary, Virgil R. Newbrander, Far Eastern Gospel Crusade, 14625 Greenfield Road, Detroit, Michigan 48227.

how about that:

The U.S. State Department has a little gem entitled *When Americans Live Abroad* published by its foreign service institute. It's designed as a supplement to an orientation seminar called "Working with Foreign Peoples," to help you "develop your own approach to living in a foreign society." For general approach this is a fine little title and also includes "Introduction to foreign assignments, What the American takes with him, How the American is received abroad, Toward interpretation of foreign behavior, and the Problem of observation in a foreign environment." For your copy send 20¢ to the U.S. Government Printing Office, Washington, D.C. 20402, asking for Department of State Publication #7869, Department and Foreign Service Series #129, 1965.

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and others!

Mission boards probably send more Christian witnesses overseas than anybody else does. But that's not the only way to go. Other organizations known to hire Americans for overseas slots include:

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CARE, Inc.
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The Ford Foundation
477 Madison Avenue
New York, New York 10038

International Voluntary Services
1555 Connecticut Avenue, N.W.
Washington, D.C. 20036
(Provides groups of volunteers for educational and other programs in less developed lands.)

American Nurses Association
10 Columbus Circle
New York, New York 10019
(Ask about the exchange program with different countries for those with at least two years experience.)

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Teacher Exchange Section
Division of International Education
Department of Health, Education and Welfare
Washington, D.C. 20201

(Ask especially about elementary and secondary openings overseas.)

International Schools Service
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. . . *in the mood* to get professional assistance in getting overseas to an opportunity, several employment agencies specialize in opportunities outside the United States:

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. . . are urgently needed in northeastern Congo. Write to Africa Inland Mission, 253 Henry Street, Brooklyn, New York 11201. This mission also works in the Central African Republic, Kenya, Tanzania and Uganda. Among its African fields it operates a total of 13 schools including two seminaries. Other teachers needed include: 11 elementary, 41 Bible school, 19 seminary and 6 houseparents for missionary children.

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. . . are needed in a cooperative high school for Congolese. Write to Berean Mission, 3536 Russell Boulevard, St. Louis, Missouri 63104. Berean also works in eight other lands in Africa, Asia and Central America. It operates 38 schools and five clinics in the Congo alone. Estimated overall need for teachers is one principal, 10 secondary teachers, two Bible school teachers, one teacher for missionary children and two houseparents for missionary children.

if you want...

. . . to get up-to-date on which mission board needs what, where, the Interdenominational Foreign Mission Association, 54 Bergen Avenue, Ridgefield Park, New Jersey 07660 has a comprehensive listing of many scores of opportunities in its November-December *IFMA News*. Forty sending agencies are listed, along with their specific requirements. Dozens of different specialties are listed by country. It would be good to get a copy and go over it thoroughly. This breakdown will be helpful to you in partially updating Section III of the Inter-Varsity Missionary Handbook, "Estimated Missionary Personnel Needs," covering estimates through 1969.

Need More Help?

Do you feel it would be helpful to discuss your career decisions with some interested Christian? If the answer is yes, write:

World Vision Readers' Service
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Ask for "You Can So Get There From Here," an overseas opportunities check list prepared for our readers.

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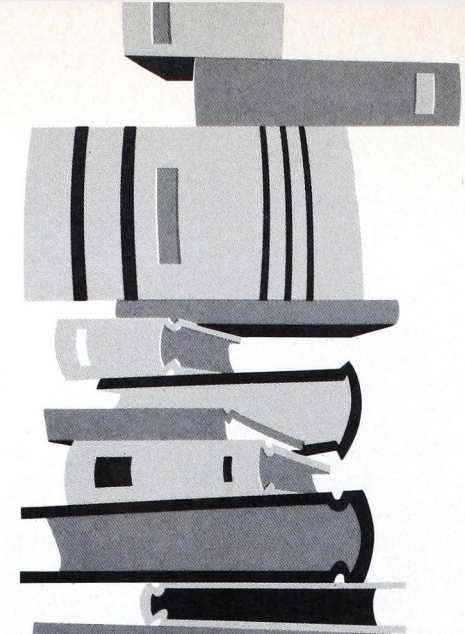
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GOD SPEAKS NAVAJO *by Ethel Emily Wallis (Harper & Row, New York, 1968; $4.95) is reviewed by Alan R. Tippett, Fuller Theological Seminary School of World Mission, Pasadena, California.*

God Speaks Navajo is a simple chronological biography of a Wycliffe Bible translator who worked on American Indian languages — Navajo, Apache and Hopi. Faye Edgerton's long and busy life is woven through a series of events, literacy programs, translators' conferences, a medicine-man's curing ceremony and the great snow of 1967. We meet interesting characters like Geronimo the blind translator, an old Navajo ventriloquist who supposedly made her prayer-sticks talk, and the Wycliffe fraternity. Our heroine is a devoted Christian with a passion to get the best possible translation of the Navajo New Testament and later to revise it while doing other translations.

The real value of the book, in the opinion of this reviewer, is in chapter 15 and a few other small units which deal with translation problems associated with finding suitable terms in Navajo for Palestinian descriptions and biblical concepts. For example, how would a desert people find words to describe the work of New Testament fishermen? One wishes that more space had been devoted to this kind of translation experience, especially as the title of the book leads one to expect it.

In describing the achievements of Faye Edgerton the book seems to this reviewer to imply too much for the achievements of the Christian mission among the Navajo. One feels disposed to ask, "If God speaks Navajo, then why are not more Navajos speaking to God?"

CHRIST IN INDIA: Essays Towards a Hindu-Christian Dialogue *by Bede Griffiths (Scribner's, New York, 1967, 249 pages, $4.95) is reviewed by Dr. Eric J. Sharpe, professor of comparative religion at Manchester University, Manchester, England.*

Dom Bede Griffiths, an English Benedictine monk, went to India in 1955 and became in 1958 co-founder (with a Belgian Cistercian monk) of a center of contemplative life, Kurisumala Ashram, in Kerala. This book is an uneven collection of Griffiths' occasional writings, dealing in part with his own experiences and in part with aspects of the religious and secular life of modern India.

It is Griffiths' conviction that "a monastery offers an ideal setting for that meeting between Christianity and Hinduism in which all that is most fundamental in each religion can find a place." He sees Christianity and Hinduism as alike engaged in that quest for the knowledge of God which is fulfilled in Christ, holding in common a metaphysical doctrine of God and each needing to share its spiritual treasures with the other. His reverence for Indian spirituality (particularly that of the Vedanta schools and of Gandhi and Vinoba Bhave) is unbounded, yet he insists that only in Christ can that tradition find completion. He constantly places the very best interpretation possible upon Hinduism, even urging that we should see the Hindu as coming under "the cosmic revelation, the primeval Covenant of God with man," and hence that we should look upon him as in some sense already "our brother in Christ" — an attitude which is becoming increasingly common in some Roman Catholic theological circles. The problems which such an interpretation pose for the Christian missionary enterprise scarcely need to be stressed.

This book raises vast issues for the

Continued on page 45

CRACKS FROM CULTURE SHOCK



Our good friend Winslow Plodalong recently claimed he had cracked the code of the little green men. What's more, he said they are planning a war on the church.

About a month ago, while Plodalong was working with his ham radio equipment one night, he began hearing strange noises. With directional tuning equipment he discovered he was receiving a signal from the east. Looking out the window, he noticed three or four glowing shapes on the horizon. They were coming closer and the strange sounds were getting louder. Then the green shapes seemed to circle around the church steeple.

He attached little importance to all this until he read in the paper that a very unusual meeting had been held in the church that night. A group of college age young people were outlining a plan to complete the evangelization of the world. Of course, many groups have had grandiose ideas about finally winning the world. But in this case the plan combined the spiritual components of the vigorous first century church with the facilities available today. One grad student who had done considerable research on ESP stated flatly that within the next ten years the church will accept and apply unusual psychic phenomena and this will open new vistas for evangelism.

Plodalong was not convinced of any association between his visions in the night and the news clipping of the evangelistic strategy meeting. But he was interested enough to call the grad student.

"I'm not surprised in the least," the student told him.

"You mean you know what those green shapes are up to?" Plodalong asked.

"I wouldn't go that far," the young man responded, "but I think it is perfectly conceivable that they represent a non-human presence which could have some interest in the kind of project we are launching."

"Are they on God's side or the devil's?" Plodalong asked.

"I don't think there's any telling on that score just yet. We have to test the spirits, you know."

"You mean you have equipment to test those sort of critters?" Plodalong was astonished at the seriousness with which this scientifically oriented student talked of the green phantoms.

"I hope you will let me know of any further appearances of this sort. Please contact me immediately so that I can make my own contacts if at all possible," the grad student added.

It was two weeks before any further episodes took place. This time Plodalong heard strange sounds on his ham radio, but he saw no green shapes — fog had settled in so he couldn't see his own garage let alone the church steeple. Nevertheless he got in touch with the student, who promptly asked him to put the telephone receiver near the radio set so as to catch the mysterious sounds.

Since Plodalong had done some code-cracking while in military service, he decided to try decoding the tapes he made of the strange sounds. Soon he claimed to be making some sense out of them. He said they were instructions to break up "enemy activities" in the area.

A day or so later Winslow Plodalong had a personal visit by a government security agent who wanted to know why (and how) Plodalong was intercepting and decoding messages directed to their foreign posts. The agent took down a lot of notes about the sounds and the green shapes and the evangelistic strategy meetings. Then he told Plodalong that all the codes had been changed, but that he would be wise to stop all his attempts to decode messages of this sort.

Being a loyal citizen, Plodalong did stop trying to decode messages on that wavelength. But he maintained contact with the ESP researcher and he tried to follow the progress of the strategy meetings. Whenever they were in session he watched from his upstairs window, just in case. –*Dr. Stonewall Hurdler*

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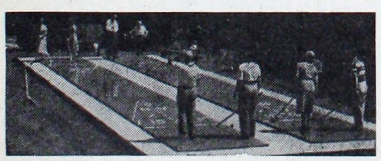
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MISSIONS IN YOUR HOME

Continued from page 27

needs, language study, native food and customs.

Each source of information you tap will give you a different point of view. This is good. You want to learn all you can.

Though the whole program should be informative and fun, its underlying thrust should be spiritual. It's the parents' responsibility to seek to relate all aspects of information to the spiritual significance of missions. Put missions in your daily devotions. Pray informed, specific prayers. Teach your family to do the same. You'll be thrilled to hear your family voicing meaningful prayers and to know that they are having an influence for God around the world. Introduce your children to the possibility of future missionary service.

Perhaps you can set aside a time each week when you can particularly discuss your findings. Don't force it, but encourage it. Have each member report his findings. Discuss how current events in every area of human endeavor relate to the history of missions and to future prospects.

You might be surprised to find your family knows more about world events than you do. Don't worry about this. Learning them will be enriching for all of you.

A natural outgrowth of your family project may be the desire to do something tangible for missions. Good. Direct your children's enthusiasm. Work through your church if possible. Always consult missionaries before sending things to them. Their needs may be quite different from what you would expect. Check on import duties.

When the packets of information start arriving at your house, the real excitement will begin. It may not end until you start receiving letters from your children who have become missionaries in Africa, Asia and South America. That's what happened to my parents. Both of their children became missionaries. ●

PLAY OUR WV QUESTION GAME

on page 31

evangelical Christian. The Christian theology against which Father Griffiths measures Indian spirituality claims to be biblical, yet ignores vital dimensions of the Bible's witness, not least those dealing with man's sin and his need for forgiveness and regeneration. The conviction of the uniqueness of Christ is hard—perhaps ultimately impossible — to maintain in the conceptual framework of a book such as this.

It is hard to agree with Father Griffiths' assumption (shared by many others) that the one key to the understanding of Hinduism is to be found in the Vedanta philosophy, which is understood only by an insignificant minority of Hindus. Hinduism is far more complex than would be apparent from this book. His interpretation of Christianity too is one-sided, almost totally ignoring Protestantism and Protestant missionary history and theology.

This book reveals an excess of romanticism and a dearth of discrimination. It is good that the spirit of the age decrees the shunning of mere interreligious polemics, but a realistic appraisal of the genuine points in dispute between Christianity and Hinduism is no less necessary now than it ever was. The blurring of vital distinctions in the interests of an ultimately subjective dialogue is to be deplored.

MISSIONARY STORIES FOR CHURCH PROGRAMS *by Marie Lind (Baker Book House, 1968, 109 pages, $1.95) is reviewed by Betty Mayling Hu, Pasadena, California.*

In this interesting book Miss Lind has compiled 39 incidents relating to missionaries and their work. These offer program materials for missionary meetings, Sunday school, prayer meetings and youth groups. The stories are enjoyable as private reading and they can be dramatized as short plays to encourage those who pray and give.

This book will increase the Christian's understanding of the missionary, his life on the foreign field and how he faces his many problems with God's help. It will stimulate the faith and prayer life of the mission-minded Christian, especially showing the importance of praying for your missionaries when the Holy Spirit urges you to do so. It will help missionaries to know how to deal with problems as it shows how God helped other missionaries to overcome theirs.

Today's man must be made aware of his lostness before the invitation to salvation has much meaning: ghetto dwellers and affluent suburbanites are aware of their alienation from one another, but not their alienation from God.

— David E. Kucharsky
associate editor of Christianity Today

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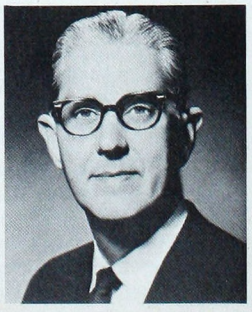
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World Vision Stewardship Department

Easter's Answer to Black Friday

"But I thought we called it 'Good Friday,'" you say.

You are right, of course. But at first it was not so described. Before ever the day was called "Good Friday" it was known as "Black Friday."

It was the resurrection that changed it. And the more the early Christians thought about Jesus' victory over death and His coming back to them as their risen Lord, the more they were convinced that the dying on the cross and the rising from the grave were all part of one whole. His resurrection without His crucifixion would have lacked meaning — a weird piece of supernaturalism left to dangle in history. Equally, His crucifixion without His resurrection would have lacked fulfillment—a pathetic instance of exaggerated claims and overheated hopes. To take them apart is to take from them their heart.

I.

If Black Friday spoke of *rejection,* Easter spoke of *approval.* A few weeks later Peter would stand in the city where both Death and Life had so strangely met, and, "levelling" with those who had sought and secured His death, would say point-blank, "This Jesus . . . you crucified and killed. . . . But God raised him up" (Acts 2:23, 24). You killed Him; God raised Him. You rejected Him; God approved Him.

Today we are aware that acceptance or non-acceptance is one of the primary issues in human relationships. Rejection of one person by another, or one group by another, can be the cause of more emotional damage than half a lifetime can undo. The implications of this fact are enormous. They strike families. They hit neighborhoods. They invade business. They bedevil society. They break into international relations.

Nearly ten years before "Pearl Harbor" the Japanese consul in Los Angeles walked into a neighborhood barber shop. He was promptly told, "We don't serve Japs here." Next day, when the Christian pastor who had been trying to win him to Christ came to see him, he found that the consul's heart was firmly closed. Nor was that all. Shortly after this incident the consul was called back to Tokyo, given a new and more important assignment in the Far East, where he moved in the highest diplomatic circles. Rejected in "Christian" America, he must have had some interesting things to say to the Japanese diplomats, generals, and admirals in the years leading up to Pearl Harbor.

To all rejected persons and classes one would like to say that the Jesus of Easter knows what rejection means. In His ears rang the cry, "Away with him!" In fact, so deep was His identification with the disinherited, the ostracized, the alienated, the sinful of whatever ilk, that for a moment on the cross he felt rejected by the Heavenly Father: "My God, why hast thou forsaken me?"

Then came resurrection Sunday. Black Friday seemed to raise the question, How far can rejection go? Is it final, irreversible? If Black Friday asked the question, Easter gave the answer: in the boundless mercy of God there is for *faith* and *need* no ultimate rejection. You killed Him; God raised Him. You refused Him; God accepted Him.

And theological extension of that thought is that now, in view of the Cross and the Resurrection, God accepts *us,* whoever we are, in our acceptance of His Son our Savior. In the initial sense we are saved by accepting the fact that we are accepted through the perfectly acceptable One who died for us and rose again.

II.

Furthermore, Black Friday spoke of *anxiety caused by death,* whereas Easter speaks of *victory over death.* Jesus took our history and our humanity, making it His own, "that through death he might destroy him who has the power of death . . . and deliver all those who through fear of death were subject to lifelong bondage (Heb. 2:15)."

Why was Jesus either feared or hated by men like the corrupt Caiaphas, or the cunning Herod, or the cowardly Pilate? He was the symbol of a death-threat. They saw in Him the end of their business, the dissolution of their schemes, the doom of death.

It could not be otherwise. So long as men have no higher interest in the *good* than what they can find in *goods,* death is a perpetual and, eventually, an intolerable threat to them.

Not so with Christ. He never despised material values. He had a place for goods. He believed in the body. He fed the hungry. His feet were on the ground.

But never did His values get confused. Reality, He made clear, is not a plane. It is a scale. "Seek ye *first* the kingdom of God, and his righteousness; and all these things shall be added unto you." Life was never at the mercy of death. The eternal was never at the mercy of the temporal.

So when death came, He neither fled nor fudged. He faced it, let it do its worst, permitted it to entomb Him. Then He took it captive. He stomped on it, throttled it, forever defeated it.

Then He sent His disciples out to tell the world the good news. So long as men are ignorant of it or, having heard it, reject it, they are exposed to a despair as grim as Macbeth's:

> Tomorrow, and tomorrow, and tomorrow,
> Creeps in this petty pace from day to day,
> To the last syllable of recorded time;
> And all our yesterdays have lighted fools
> The way to dusty death. Out, out, brief candle!

Gloriously on the contrary, when men rest their case, for time and eternity, on the forgiving grace and the renewing mercy of God in Jesus Christ, they see their sin as something slain and their death as something conquered. They can say, with Savonarola when under threat of death from his foes: "They may kill me if they please; but they will never, never, never tear the living Christ from my heart."

With these thoughts kindled in our minds — Easter's answer to Black Friday — let me recall for all of us a sentence in Johannes Blauw's scholarly book on *The Missionary Nature of the Church:*

"There is no reference [in the New Testament] to a call to mission *until after the resurrection of Christ.*" *PSR*

The Myth of Sentimentalism

(Last in Series on Mission Without Myth)

George Meredith, the distinguished novelist, once called sentimentalism "enjoyment without obligation."

Sentimentalism is something we *put on* (usually unconsciously) in order to *put off* what we should *put through.*

However we define or describe it, sentimentalism creates for its victim a cozy world of illusion. It is a mythical world in which we fancy we are *acting* when we are only *feeling.* We glow over the symbols of reality while we remain curiously callous about the realities themselves. Thus a man will salute the flag almost tearfully — and cheat the government on his income tax. He will pay to have the baby's bootees permanently bronzed — and treat hatefully the boy who is now groping his way through adolescence. He will help to send missionaries to Africa to convert Negroes — and refuse to sit in the same pew with Christian Negroes in the U.S.A.

That, surely, brings us to the "moment of truth" in this whole affair of sentimentalizing the enterprise of Christian mission (and missions) which Jesus Christ long ago entrusted to His people.

I.

One thinks of the sentimentalism that *redoubles effort after aim has been forgotten.* Dr. Donald McGavran, who in some church circles has the status of a gadfly, unsentimentally insists that a whole spate of good things gushing out from today's fraternal workers is not necessarily *mission.* Call it "inter-church aid," "dialogue with non-Christian faiths," "agricultural assistance," "promoting ecumenical relations and church union," "developing friendship in international relations," "raising the standard of living" — call it what you will as it relates to all sorts of good causes.

Not any of these, nor all of them in sum, is what Dr. McGavran has somewhere called "the bedrock of mission." God was in Christ; Christ died for all; they died in His death that they might by faith share in His life; sharing in His life they live responsibly as reconcilers in a kingdom of love and service. This is central, not marginal. The Church has many *ministries* but it has one *mission:* to let the Lord of the Church take it from wherever it is to the ends of the earth with this message about God on a Cross and rebel man brought home, *there,* to the love that would not let him go.

Let's do all of these other good things, but if they are getting in the way of *this,* then let's "desentimentalize" them enough to prevent their substituting for this.

II.

We allow sentimentalism to hamper mission *when we read the world of the 1960's as if it were the world of the 1860's.* In the midst of the gigantic and fast-paced changes that are shaking our world it seems to give us evangelicals a strange species of security to say, vehemently and repeatedly: "In this age of supermarkets, computers and Telstar some things haven't changed. The human heart is the same. Lying is the same. Cheating is the same. Pride is the same. Hate is the same. Lust is the same."

True! Doubly true, if you wish. Yet it is the kind of talk that *can* be (though it need not be) terribly shallow. It is superficial if it fails to read discerningly the new forms o power, the new patterns of exploitation, the new mechanism by which technological man can better or blight his future Protestants, for example, are mistaken if they imagine tha the "pill" is a problem only for the Vatican and for Roma Catholics. Seen in its earth-shaking dimensions, it is a prob lem for all of us. And we better watch our judgments! I hav heard of overseas Christian workers whose only counsel t Christian nationals was that "planned parenthood" is con trary to the will of God. If we have thought no more deepl than that, we are substituting emotion and prejudice for logi and conscience.

III.

Furthermore, there is the sentimentalism that *clings to ol patterns and conventions long after their usefulness, if the ever had any, has ceased to exist.* Not a hundred yards from missionary's front door an African dropped dead. The ex amining medical officer reported that he died of hunger. "I his shrunken stomach were a few leaves and what appeare to be a ball of grass. And nothing else." That day's sun ha not set before the postman brought to the missionary a Chris tian periodical from England in which columns of spac were devoted to an ecclesiastical and theological war o words that was being fought over the merging or non-merg ing of two Christian bodies. It was full of double-think an double-talk, hair-splitting and ear-splitting, over "apostoli succession," "ordination," "re-ordination," or "recognitio of ordination," over "closed communion" or "inter-com munion" at the Lord's table.

Suddenly, says the missionary, "through that pair of dea eyes," the eyes of the little man with the shrunken belly "I saw that all the reorganization of ecclesiastical structure had the aspect of a man spending ten years of his life buildin a model of Blackpool Tower with a million matchsticks."

The missionary has his point. The rest of us had bette see it. It just happens that the world is not perishing for lac of meticulously made matchstick models of Blackpool Tower Equally and emphatically, the world is not perishing for wan of attention to the small bolts and tiny nuts of ecclesiastica machinery. It is perishing for *bread.* Bread for the stomac and bread for the spirit!

A simple but useful exercise for a lot of bishops, presidents, moderators, secretaries, and missions executives would be to get their heads out of the proverbial sand. Apoplexy might seize them if they knew how little it now matters to millions of laymen and masses of young people to burn so many candles to the autumnal past and to muffle so many of the anguished cries of human need in the throbbing present. The call is for eagles, not ostriches.

Are you sheltered, curled up by the world's warm fire?
Then your soul is in danger.
Out to the mire, out to the mire!
Your ease is the ease of the cattle.
Out to some field, out to some battle!

PSR